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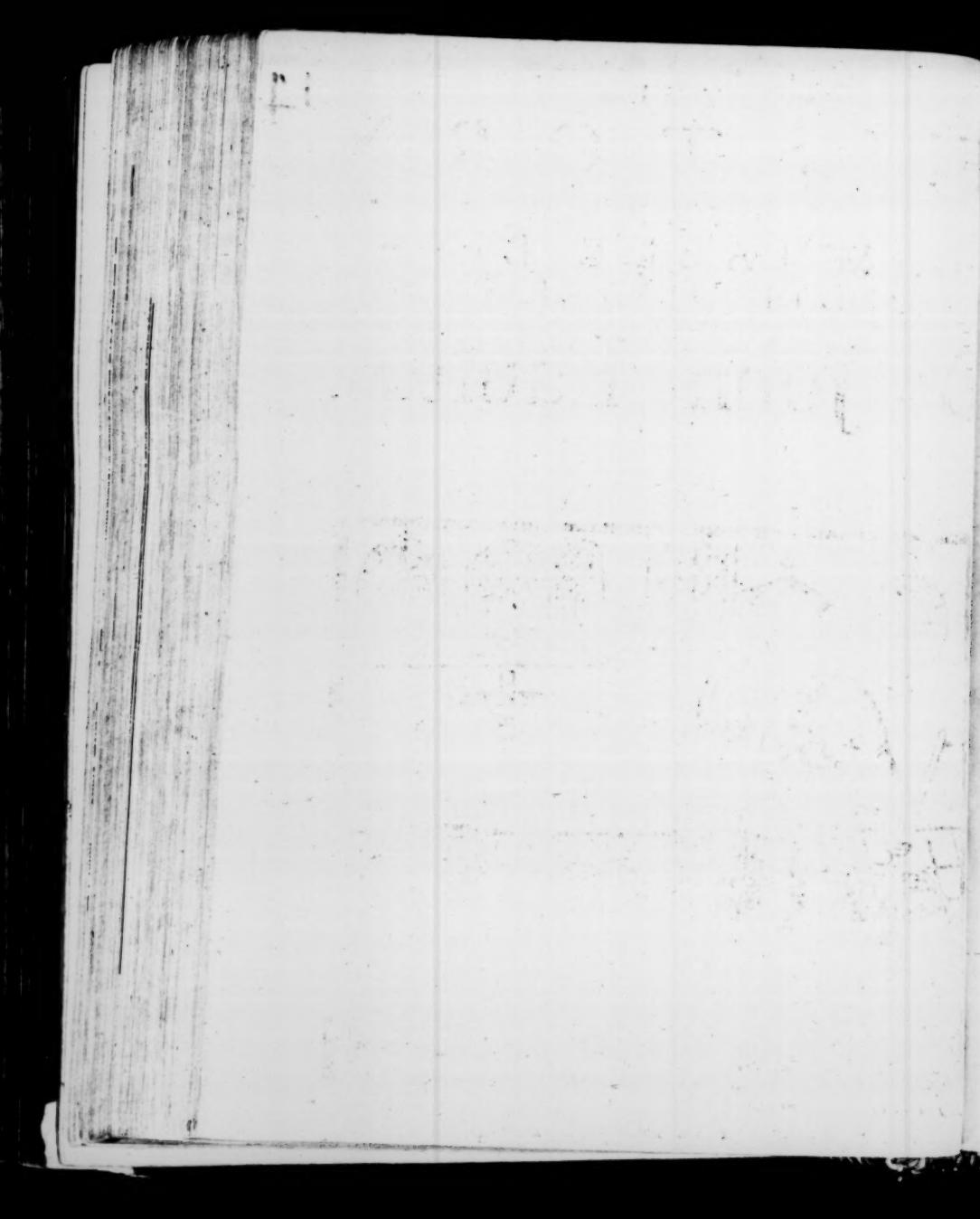
THE  
HISTORY  
OF THE  
DAMNABLE LIFE  
AND DESERVED DEATH  
OF

Dr. John Faustus.

Newly Printed; and in convenient places impertinent matter  
amended, according to the true Copy Printed at Frankford,  
and translated into English, by P. R. Gent.



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in Duck Lane near Smith-fi Id. 1674.



A Discourse of the most Famous  
**D<sup>r.</sup> John Faustus,**  
Of Wittenburg in Germany, Conjurer  
and Necromancer : wherein is declared many strange things  
that himself had seen and done in the earth and air ;  
with his bringing up, his Travels,  
Studys, and last end.

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CHAP. I.

Of his Parentage and Birth.

**F**ohn Faustus born in the Town of Rhodes, being in the  
Province of Weimer in Germany, his father a poor  
Husbandman, and not able well to bring him up,  
yet having an Uncle at Wittenburg, a rich man, and  
without issue, took this Faustus from his Father, and  
made him his heire, insomuch that his Father was no  
more troubled with him, for he remained with his Uncle at Witten-  
burg, where he was kept at the University in the same City, to study  
Divinity : but Faustus being of a naughty minde, and otherwise addic-  
ted, plied not his studies, but took himself to other exercizes, the which  
his Uncle oftentimes hearing rebuked him for it : as Eli oftentimes re-  
buked his children for sinning against the Lord, even so this godly old  
man laboured to have Faustus apply his studie to Divinity, that he might  
come to the knowledge of God and his Law. But it is manifest, that  
many virtuous parents have wicked children, as Cain, Reuben, Absalom,  
and such like, have been to their parents. So the Faustus having good  
parents who seeing him to be of a toward wit, were desirous to bring  
him up in those vertuous studies, namely of Divinity : but he gave  
himself secretly to study Necromancy and conjuration, insomuch that  
few or none could perceive his profession.

But to the purpose, Faustus continued at study in the University,  
and was by the Rectors and Vicechancellors after divers examinations  
how he had profited in his studies, and being found by them that  
none for his time were able to argue with him in Divinity, or for  
the excellency of his wisdom to compare with him, with one cer-

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so they made him Doctor of Divinity. But Doctor Faustus with short time after he had obtained his degree, fell into such fantasies and cogitation, that he was mocked of many, and of the most parts the Students was called y Speculator: and sometimes he would than the Scriptures from him as though he had no care of his former profession: so that he began a most ungodly life, as hereafter more at large may appear, for the Old Proverb saith, Who can hold what will away. So, who can hol' Faustus from the Devil, that see's after him with his endeavour: for he accompanied himself, with ribes that were seen in those devilish Acts, and that had the Chaldean, Persian Hebrew, Arabian, and Greek tongues, using Figures, Characters, Conjunctions, Incantations, with many other Ceremonies belonging to the Infernal Arts, as Necromancy, Charms, Exorcising, Witchcraft, Enchantment, being delighted with their books, words and names so well, that he Studied day and night therein, insomuch that he can not abide to be called Doctor of Divinity, but warded a worldly man, and named himself an Astrologian, and a Mathematician, and for a shrow sometimes a Physician and did great cures, namely with Herbs, Rootes, Waters, Drifts, Receipts, and Elixirs: and without doubt he was passing wise, and excellent present in the holy Scriptures. But he doth knoweth his Masters will end doth it not, is worthy to be beaten we many Sirs. It is written no man can serve two Masters, and thou shalt not tempt the Lord thy God: but Faustus thew a lthis in the world and made his soul of no estimation, regarding more his worldly pleasures than the foyes to come: therefore at the day of Judgement there no hope of his Redemption.

## CHAP. II.

How Doctor Faustus beginneth to practise in his Devilish Art, and how conjured the Devil, making him to appear, and meet him on the morrow morning at his own house.

**Y**on have heard before, that al' Faustus mind was but to Study his Art of Necromancy and conjuration, the which exercise he learned day and night, and taking to him the Wings of an Eagle thought to fly over the whole World, and to know the secrets of Heaven and Earth, for his Speculation was so wonderful, being expert vñrg his Vocabula, Figures, Characters, Conjunction, and all Ceremonial actions, that in al'l hast he put in Practice to bring the Devil before him, and taking his way to a thick Wood near to Wimburg, called in the German tongue Spisser-Holt, that is in English the Spissers Wood, as Faustus would oftentimes boast of it among

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the crew, being in jollity became into the same Wood towards evening into a crost way, where he made with a wand a circle in the dust, and within that many more Circles and Characters : and thus he past away the time untill it was nine or ten of the Clock in the night, then began Doctor Faustus, to call on Mephostophiles the Spirit, and to charge him in the name o. Beelzebub to appear there presently, witho t gay long stay : then presently the Devil began so great a rumour in the Wood, as i Heaven and Earth would have come together, with Wind, that Trees bowed their tops to the ground : then fell the Devil to rear as if the whole Worl had been full of Wro s, and suddenly about the Circle run the Devil, as if a Thousand Waggonns had been running together on Paved Stones. After this at the four corners of the Wood it thundered horribly, with fire lightning, as the whole World to his seeming had bee on fire. Faustus all this while half amazed at the Devils so long tarrying, and boanting whether he were best to abide any more such horrible Conjurings, thought to leav his Circle and depart; whereupon the Devil made him such Duscks of all sorts, as if þ Nymphs themselves had been in Place : whereat Faustus was rebised, and stood stoully in his Circle, erecting his purpole, and began again to Conjure the Spirit Me hostophiles in the name of the Prince of Devils, to appear in his likeness, a hereat suddenly over his head hung hovering in the Ayre a mighty Dragon : then calle Faustus again after his devilish manner, at which there was a monstrosy cry in the Wood, as if Hell had been open, ar d all the tormented Souls calling their condition : Presently, yet there fatho n abobe his head, fell a flame in manner of a lightning, and changed it self into a Globe: yet Faustus feard it not, but did persuade himself that the Devil should give him his request, besoore he would leave. Oftentimes after to his companions he would boast that he had the Countess head under þ Cope of Heaven at commandement. Whereat they answered : they knew no stouter than the Pope or Emperour : But Doctor Faustus said, The head that is my servint, is abobe all upon Earth ; and repeated certain words out of Saint Paul to th Ephesians, to make his argument god, The Prince of the World is upon Earth and under Heaven. Well let us come again to his Conjuration, where we left him at the Fiery Globe. Faustus vered at his Spirits so long tarrying, used his charms with full purpose not to depart before he had his intent : and crying on Mephostophiles the Spirit, suddenly the Globe opened, and soaring up in the height of a man, so burning a tyme, in the end it conborted to the shape of a fiery man. This prasant beast ran about the Circle a crest while, and lastly appeared in the manner of a Gay Spy, asking Faustus what was his request ?

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quest : Faustus commanded that y next morning at twelve of y clock shold appear to him at his house : but y Devil woulde in no wise grant it. Faustus began aga[n] to confuse him again in the name of Beelzebub, that he shold fulfyl his request : whereupon the Spirit agreed, and they departed each on his w[ay].

C H A P. III.

The Conference of Doctor Faustus with his Spirit Mephophilis, the morning following at his own house.

D ictor Faustus having commanded the Spirit to be with him, at his hour appointed he came and appeared in his Chamber, demanding of Faustus what his desire was : Then began Doctor Faustus and with him to discourse him; that he would be obedient unto him and to answer him certain Articles to fulfil them in all points.

1. That the Spirit woulde serve him, and be obedient unto him in all things that he asked of him, from that hour till the houre of his death.
2. Further, any thing that he desired of him he shoulde bring him.
3. Also that in all Faustus his demands and interrogations the Spirit shoulde tell him nothing but that which was true.

Whereupon the Spirit answered, and laid his case forth, that he had no such power of himself, untill he had first given his Prince (that was ruler over him) to understand thereof, and to know if he could obtain so much of his Lord : therfore speake further, that I may do thy whole desire to my Prince, so it is not in my power to fulfil without his leave Shew me y cause why, sai Faustus : The Spirit hit answe're Faustus, thou shalt understand, y with us it is even as well alkingdon as with you on earth, rea, we have our Rulers and Servants as I my self am one: and we have our whole number the Legion, for altho[h] that Lucifer shrust and fallen out of Heaven, through his pride and high mind, yet he hath notwithstanding a Legion of Devils at his commandement, that we call the Oriental Princes, for his power is infinite : Also there is a power in Meridie, in Septentrio, in Occidente, and for that Lucifer hath his Kingdom under heaven we must change and gibe our selves to men, to serue them at their pleasure. It is also certain, we habe not as yet opened to any man the truth of our drelling, neither of our ruling, neither what our power is, neither have we giben any man any gift, or learned him any thing, ex:cept he promise to be ours.

Doctor Faustus upon this arose where he sat, and said I will have my request, and yet I will not be damned. The Spirit answered, Then shalt thou want thy desire, for art thou mine notwithstanding, if any man wold detain thee it is but vain, for thy iniſt city hath confounded thee.

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Pereson shake Faustus, Get thee hence from me, and take Saint Valentines Farewell, and Crismen with thee, yet I co:jure thee that thou be here at evening, and be highte the selfe of what I have asked thee, and ask thy Princes counseil therein. Mephastophilis the spirit thus answered, vanisched away, leavin Faustus in his study, where he late pondersing with himselfe how he mi: broutain hi: request of the Devil without the los: of his soul, yet he was fully resolved in himself, rather than to want his pleasure, to see what y: spirit & his Lord shold condition upon.

C H A P. I V.

The second time of the Spirits appearing to Faustus in his house, and their parley.

F austus continued in his devillish cogitations: never minding out of the place where the Spirit left him, such was his servent love to the Devil: the night approaching, this swifte flying Spirit appeared to Faustus, offerig himself with all submission to his service with full authority from his Prince to do whatsoever he would request; if so be Faustus would promise to be his: this answer I bring thee, and answer must thou make by me again; yet I will hear what is thy desire, because thou hast sworn to me to be here at this time. Doctor Faustus gave him this answer; though faintly for his soules sake, That his request was none other, but to become a Devil, or at the least a limb of him, and that the Spirit shold agree to these Articles following.

1. That he might be a Spirit in shape and quality.
2. That Mephastophilis shoule be his servant at his Commandment.
3. That Mephastophilis shold bring him any thing, and do for him whatsoever he desired.

4. That at all times he would be in his house invisible to all men, except only to himself, and at his commandment to shew himself.

Lastly, That Mephastophilis shold at all times appear at his command in what forme & shape soever he would.

Upon these Points the Spirit answered Doctor Faustus, that all this should be granted him, and fulfilled, and more if he woul: agree unto him upon certain Articles as followeth.

First, that Doctor Faustus shold give himself to the Lord Lucifer body and soul.

Secondly, for confirmation of the same, he shold make him a writing written in his own blood.

Thirdly, that he woul: be an enemy to all Christian People.

Forthly, that he woul: deny the Christian belief.

Fifthly,

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Fiftly, that he let not any man charge his opinion, if so be any man shoud go about to disswace or withdraw him from it.

Further the Spirit promised Faustus to give him certain years to live in Health and Pleasure, and when such years were expired, that then Faustus wold be fetched away : and if he would holde these Articles and conditions, that then he shoulde have whatsoeuer his heart wold wish or desire : and that Faustus shoulde quickly perceiue himself to be a spirit in all manner of actions whatsoever. Veraypon Doctor Faustus his mind was so inflamed, that he forgot his Soul, and presented Mephostophiles to hold all things as he mentioned them ; he thought the Devil was not so black as they use to paint him : nor Hell so hot as the people say, &c.

### CHAP. V.

The third parley between Doctor Faustus and Mephostophiles about Conclusion.

**A**tter Doctor Faustus had made his promise to the Devil, in the morning betimes he called the Spirit before him, and commanded him that he shoulde always come to him like a Feyer, after the order of Saint Francis, with a Bell in his hand like Saint Anthony, and to ring it once or twice before he appeared, that he might know of his certain coming : Then Faustus demanded of his Spirit, what was his name : the Spirit answered, My name is as thou sayest, Mephostophiles, and I am a Prince, but a servant to Lucifer, and all the circuit from Septentrio to th Meridian, I rule under him. Even at these words was this wicked wretch Faustus inflamed, to haue himself to haue gotten so great a potenteate to serve him, forgetting the Lord his Maker and Christ his Redemer, he became an enemy to all mankind, yea, worse than the Gysts whom the Peet said to climb the hills to make war with the Gods, not unlike the enemy of God and Christ, that for his pride was cast into Hell, so likewise Faustus forgot, that high climbers catch the greatest falls, and sweet meats haue oft the sorrest sauce.

After a while Faustus promised Mephostophiles to write and make his obligation, with an assurance of the Articles in the Chapter before rehearsed : A pitiful case, Christian Readers, for certaintly this latter or obligation was found in his house after his most lamentable end, with all the rest of his damnable practices hid in his whole life.

Wherefore I will all Christians to take example by this wicked Doctor, and to be comforted in Christ, contenting themselves with that vocation whereto to it hath pleased God to call them, and not to run the vain delights of this life, as did this unhappy Faustus in giving

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his soul to the Devil : and to confirm it the more assuredly, he took a small penknife and prickt a vein in his left hand, and for certainty thereupon were seen on his hand these words written as if they had been written in his own blood, O homo fuge ; Whereat the Spirit vanished, but Faustus continued in his damnable mind.

CHAP. VI.

How Doctor Faustus set his blood in a saucer on warm ashes, and writ as followeth.

I John Faustus Doctor, do openly acknowledge with mine own hand to the great force and strengthening of this letter, that since I began to study and speculate the course and nature of the Elements, I have not found through the gift that is given me from above, any such learning and wisdom that can bring me to my desire, and for that I find that men are unable to instruct me any further in the matter, now have I Doctor Faustus to the hellish Prince of Orient, and his messenger Mephostophiles, given both body and soul upon such conditions that they shall learn me and fulfil my desires in all things, as they have promised and vowed unto me, with due obedience unto me according to the Articles mentioned between us.

Further I do covenant and grant with them by these presents, that at the end of 24. years next ensuing the date of this present Letter, they being expired, and I in the mean time, during the said years, be served of them at my will, they accomylishing my desires to the full in all points as we are agreed : that then I give to them all power to do with me at their pleasure, to rule, to send, fetch or carry me or mine be it either body, soul, flesh, blood or goods into their habitation, be it where-soever : and hereupon I desse God and his Christ, all the host of heaven, and all living creatures that bear the shape of God, yea, all that live : and again I lay it, and it shall be so. And to the more strengthening of this writing, I have written it with my own hand and blood, being in perfect memory : And hereupon I subscribe to it with my name and title calling all the infernal, middle and supream powers to witness of this my Letter and subscription.

John Faustus Approved in the Elements, and the Spiritual Doctor.

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CHAP. VII.

How Mephostophiles came for his writing, and in what manner he appeared, and his sight he shewed him : and how he caused him to keep a copy of his own writing.

**D**ecrease Faustus, sitting per libr: having but one only boy with him, suddenly there app aircd hi. Spirit Mephostophiles in likeness of a very man, from whom issue most horrible fiery flames, insomuch that the boy was afraid, but being hardened by his master, he had him stam still and he shold have no harm : the Spirit began to bleat a: in a shaming manner. This pretty sport pleased Decr: Faustus well ; but he woul: not call his Spirt into his courting house untill he had son more : and ther was heard a rushing of armed men, and trampling of hooves. This ceasing came a kennell of hounds, and ther chased a great Hart in the Hall, and there the Hart was slain : Faustus took heart, came forth and looked upon the Hart : but presently before him there wiss Lyon and a Dragon together, fighting so fiercely, that Faustus thought that they woul: have thrown down the house, but the Dragon overcame the Lyon and so they vanished.

After this came in a Peacock and Peahen. The Cock by fling of his tail, and turning to the female, beat her, and so vanished. Afterward followed a furies Dull, that with a full fiercenes ran upon Faustus, but coming near him vanished away. Afterward followed a great old Ape, this Ape offered Faustus the hand, but he refused : so the Over ran out of the Hell again. Hereupon fell a mist in the Hall, that Faustus saw no light, but it lasted not : and so soon as it was gene there lay beside Faustus two great sackes, one full of gold, another full of silver.

Lusty, was heard by Faustus all manner of instruments of musick, as Organs, Clavigolds, Lutes, Viols, Citterns, Waits, Horn-pipes, Flutes, Anories, Harps, and all manner of other instruments, which so rabished his mind, that he thought he had been in another world, forgot heth body and soul, insomuch that he was minded never to change his opinion concerning that whiche he had done. Her at came Mephostophiles into the Hall to Faustus, in apparel like unto a Frier, to whom Faustus spake, Thou hast done me a wonderful pleasure in shewing me this pastime : if thou continue as thou hast begun, thou shalt win my heart and soul, yea, and have it. Mephostophiles answered, this is nothing, I will please thee better, yea, that thou marest know my power on all, ask what thou wilst request of me, I shall thou have, conditionally hold thy promise, & give me thy hand writing : at which w<sup>r</sup>ds the w<sup>r</sup>ch thrust forth his hand, saying, Hold

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this : there hast thou my promise. Mephostophilis took the writing and willed Faustus to take a copy of it : with that the perverse Faustus being resolute in his damnation, wrote a copy thereof, and gave the Devil the one, & kept in store the other. Thus the Spirit & Faustus were agreed, & dwelt together : no doubt there was a virtuous house-keeping.

CHAP. VIII.

The manner how Faustus proceeded in his Damnable life, and of the diligent service that Mephostophilis used towards him.

Doctor Faustus having given his soul to the Devil, renouncing all the powers of heaven, confirming all his lamentable Actions with his own Blood, and having already delivered his writing over into the Devils hand, the which so puffed up his heart, that he forgot the mind of a man, and thought himself to be a Spirit. Thus Faustus dwelt at his Uncles house at Wittenburg, who dyed, and bequeathen'd in his Testament to his cozen Faustus. Faustus kept a boy with him, that was his Scholar, an unhappy wag, called Christopher Wagner, to whom this sport and life that he saw his Master followed, seemed pleasant. Faustus loved the boy well, hoping to make him as good or better seen in his devilish exercies than himself, and he was fellow with Mephostophilis : otherwise Faustus had no company in his house but himself, his boy, and his spirit, that ever was diligent at Faustus command, going about the house cloathed like a Fever, with a little bell in his hand, see 1 of note but Faustus. For viuals and other necessities, Mephostophilis brought him at his pleasure from th. Duke of Saxony, the Duke of Bavaria, and the Bishop of Salisburg : and they had many times their best wine stolen out of their Cellars by Mephostophilis : likewise their provision for their own table, such meat as Faustus willed for, his Spirit brought him in : besides that, Faustus himself was become so cunning, tht when he opened his window, what soul soever he wished for, it came presently flying into the house, were it never so dainty. Moreover Faustus and his boy went in sumptuous apparel, the which Mephostophilis sole from the Mercers at Norenburg, Aßpurg, Franckford, and Tipzig : for it was hard for them to find a lock to keep out such a thief: All these maintenance was but stolen and borrowed ware : and thus they lived an odious life, in the sight of God, though as yet the world were unacquainted with their wickedness, it must be so, for their fruits be none other, as Christ saith in John, where he calls the Devil a Thief and Murderer : and that found Faustus, for he stole him away both body and soul.

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CHAP. IX.

How Doctor Faustus would have married, and how the D. vil had almost killed him for it.

Doctor Faustus continued thus in his Epicurish life day and night, touching not that there was a God, Hell, or Devil: he thought the soul and body epee together, and had quite for it Divinity, or the immortality of his soul, but stood i that damnable house day and night, and bethinking himself of a wife, called Mephophilis to counsel, which would in no case agree, demanding of her if he w<sup>t</sup> he w<sup>t</sup> break the covenant made with him, or if he had forgot it: Haſt thou (quoth Mephophilis) ſworn thy ſelf an enemy to God and to all creatures: to this 3 a alwey thee, thou canſt not marre, thou canſt not ſerve twomeſters, God and my Prince: for wedlock is a chief iſtitution ordained of God, and that thou haſt promised to deſire as we do all, and that hit the i naſt only done, but moreover, thou haſt coniur'd it with thy blood, perfware thy ſelf that what th<sup>r</sup> doſt in contemnē of Wedlock it is all to thy own delight. Therefore Faſtus look wel about thee, and bethink thy ſelf better, and I wiſh thee to change thy mind: for if thou keepe not what thou haſt promiſed i thy loyting, we wil tear thee in pieces like the duc under thy ſet: therefore ſee Faſtus think with what unquiet life, anger, strife, and debate thou ſhalt live in, when thou takeſt a wife: therefore change thy mind.

Doctor Faſtus was with these ſpeeches in despair, and as all that haue forſaken the Lord, can build upon no good foundation: ſo this w<sup>t</sup> chad Doctor having forſek the Rock, fell into despair with himſelf, fearing if he ſhould motion Mephophilis any moer, that the Devil woulde tear him in pieces. For this time (quoth he to Mephophilis) I am neuer i niuded to marre. Then doſt thou well, anſwered his Spirit. But within two hours after, Faſtus called again to his Spirit, which came in hiſ old manner like a fever. Then Faſtus ſaid unto hi n, I am neuer able to reſiſt or bridle my fancy, I muſt & will haue a wife, and I pray the gibe thy conſent to it. Suddenyly upon these words came ſuch a whiſtling about the place that Faſtus thought the whole house woulde haue come down, all the dores of the house flew of the hookeſ, after all this hiſ house was full of ſmoke, and the flar: reuered with aſkes: which when Doctor Faſtus perceiued, he woulde haue gone up ſtairs, and flying up he was taken and thrown down into the Hall, that he was not able to ſtand nor ſit, then roide about hi n ran a monſterous circle of fire, never ſtanding ſtill, that Faſtus cryed as he lay, and thought there to haue been burned. Then cryed he out to his Spirit Mephophilis

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philes for help, promising him he wold live for all this, as he had bin ed by his hand writing. Whereupon appeared unto him an ugly Devil, so decaful and monstros to behold, that Faustus durst not look on him. The Devil said, What wouldest thou have Faustus? how likest thou the Wedding? What mind art thou in now? Faustus answered, he had so got his promise, d. siring of him pardon, and he wold take no more of such things. Then were best so to do, and so vanisched from him.

After appeared unto him his Fyve Mephophilis, with a Well in his hand, and spake to Faustus, it is no jesting with us, hold thou that which thou hast vowed, & we will perform what we have promised, & more than þ, thou shalt have thy hearts desire of what woman soever thou wilst, le he alive or dead, and so long as thou wilst thou shalt keep her by thee.

These words pleased Faustus wonderful well, and repented himself that he was so feeld to wish himself married, that might have any woman in the whole City brought him at his command, the which he practised and persevered in a long time.

### CH AP. X.

Questions put forth by Doctor Faustus unto his Spirit Mephophilis.

**D**OCTOR Faustus libint in all manner of pleasure that his heart could devise, continuing of his amorous drifts, his delicate fare, and early apparel, called en a time his Mephophilis to him, who being come, brought him a booke in his hand of all manner of devilish and enchanting arts, the which he gaue Faustus, saying, Hold my Faustos, work now the hearts desire: the Copy of this enchanting Book was afterwards found by his servant Christopher Wagner. Well ( quoth Faustus to his spirit ) I have called thee to know what thou caulest do, I haue need of thy help. Then answered Mephophilis and said, By Lord Faustus, I am a Britte Spirit, yea, so swift as thought can think, to no whither. Here Faustus said, bat how came my Lord and master Lucifer to haue so great a fall from heaven? Mephophilis answered, my Lord Lucifer was a faire Angel, created of God as immortal, and b. the place in Seraphim, which are above the Cherutins, he wold have presum'd wyr the throne of God, with intent to thrust God out of his seat. Upon this presumption the Lord cast him down headlong, and where before he was an Angel of light, now dwells in darkness, yet able to come near his first place, wchere God send for him to appear before him, as Raphael: unto the lowe degree of Angels, that have their conversation wth men, he may come, but not unto the second degree of beatnes that is kept by the Archangels, namely, Michael and Gabriel, for thysse are called Angles of

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Gods wonders : these are far inferior places to that from whence my Lord and Master Lucifer fell : and thus far, Faustus, I cause thou art one of the beloved children of the Lord Lucifer, following and leading thy mind in manner as he did his. I have wondrously resolved thy request, and more I will do for thee at thy pleasure. I thank thee Mephostophiles (quoth Faustus) come let us now go to rest, for it is night : upon this they left their communication.

## CHAP. XI.

How Doctor Faustus dreamed that he had seen Hell in his sleep, and how he questioned with his Spirit of matters concerning Hell, with the Spirits answer.

**T**he next following, after Faustus communication with Mephostophiles as concerning the fall o Lucifer, Doctor Faustus dreamed that he had seen a part of Hell, but in what manner it was &c in what place, he knew not : whereby he was much troubled in mind, and called unto him Mephostophiles his Spirit, saying unto him, I pray thee resolve me in this doubt : What is Hell, what substance is it of, in what place stands it, and when was it made ? Mephostophiles answered, Faustus thou shalt know, that before the fall of my Lord Lucifer there was no Hell, but even then was hell ordained : it is no substance, but a confused thing ; for I tell thee, that before all Elements were made, or the Earth seen, the spirit of God moved upon the waters, and darkness was over all, but when God said [ Let there be light ] it was so at his Word, and the light was on Gods right hand, and he praised the light. Judge thou further, God stood in the middle, the darkness was on his left hand, in the which my Lord was bound in chaines untill the day of Judgement : In this confused hell is nought to find but a sulphurish fire, and stinking mist or fog. Further, we Devils know not what substance it is of, but a confused thing : for as the bubble of water flyeth before the wind, so doth hell before the breath of God : Moreover the Devils know not how God hath laid the foundation of our hell, nor where it is : but to be short, Faustus we know þ hell hath neither bottom nor end

## CHAP. XII.

The second question put forth by Doctor Faustus to his Spirit, What Kingdoms were in hell, how many, and what were the rulers names?

**F**austus spake again to his Spirit, saying thou speakest of wonderfull things : I pray thee now tell me what Kingdoms are there in your hell, how many are there, what they are called and who rules them : The Spirit answered him, My Faustus, know that hell is, as

thou wouldest think with thy self, another world, in the which we have our being under the Earth even to the heavens: within the circumference whereof are contained ten Kingdoms & names,

1 Lacus mortis.	6 Gehenna.
2 Signum ignis.	7 Erebus.
3 Terra tenebrosa.	8 Barathrum.
4 Tartarus.	9 Styx.
5 Terra oblivionis.	10 Acheron.

The which I intreats are governed by the kings, that is, Lucifer in the Orient, Beelzebub in Septentrio, Belial in Meridie, Ascheroth in the Occident, and Phlegeton in the midst of them all; whose rules and dominions have no end untill the day of Down. And thus far, Faustus, hast thou heard of our rule and Kingdom.

### CHAP. XIII.

Another question put forth by Doctor Faustus to his Spirit, concerning his Lord Lucifer, with the sorrow that Faustus fell afterwards into.

**D**OCTOR: Faustus began again to reason with Mephophilus, requiring him to tell in what form and shape, and in what estimate on his Lord Lucifer was, when he was in favour with God: Whereupon his Spirit required of him three days respite: which Faustus granted. The three days being exceded, Mephophilus gave him this answer, Faustus, my Lord Lucifer, (so called now for that he was banished out of the clear light of heaven) was at the first an Angel of God, yea he was so of God ordained for shape, poyn, authority, worthines and dwelling, that he far exceeded all the other creatures of God, yea, or Gold and precious stones: and so illuminated, that he far surpassed the brightness of the Sun, and all other Stars where God placed him on the Cherubins: he had a vingly office, and was always before Gods seat, to the end he might be the more perfect in all his being: but when he began to be high minded, proud and so presumptuous, that he would usurp the seat of Gods Majestie, then was he banished out from amongst the heavenly powers, separated from their abiding, into the manner of a fiery stome that no water is able to quench, but continually burneth untill the end of the world.

Doctor Faustus, when he had heard the words of his Spirit, began to ponder with himself, having diverse and sundry opinions in his head, and very pensively fearing nothing to his spirit, he went into his chamber, and laid him on his bed, recording the words of Mephophilus, which so pierced his heart, that he fell into sighing and great lamentation, crying out, Alas, ah woe is me, what have I done, Even so shall it come

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come to pass with me : am I not also a creature of Gods making, bearing his own image and similitude, into whom he hath breathed the spirit of life and immortality, unto whom he hath made all things living subject : but woe is me, my haughty mind, proud aspiring stomach, and filthy flesh, hath brought my soul into perpetual damnation, yea, pride hath abused my understanding, insomuch that I have forgot my Maker, the Spirit of God is departed from me, I have promised the Devil my soul, and therefore it is but a folly for me to hope for grace, but it must be even with me as with Lucifer, thrown into perpetual burning fire, ah woe is me that ever I was born ! In this perplexity lay this miserable Doctor Faustus, having quite forgot his faith in Christ, never falling to repentence truly, thereby to attain y<sup>e</sup> grace & holy Spirit of God again, which would have been able to have resisted the strong assaults of Satan: for although he had made him a promise, yet he might have remembered, through true repentence sinners may once come again into the labour of God, which faith the faithful firmly hold, knowing they that kill the body are not able to hurt the soul : but he was in all his opinions doubtful, without faith or hope, and so he continued.

## C H A P. X I V.

Another disputation betwixt Doctor Faustus and his Spirit, of the power of the Devil, and his envy to mankind.

**A**fter Doctor Faustus had a while pondered and sorrowed with himself, of his wretched estate, he called again Mephostophilis unto him, commanding him to tell him the judgement, rule, power, attempts, tyranny and temptation of the Devil: and why he was moved to such kind of living ? Whereupon the Spirit answered to this question : That thou demandest of me will turn thee to no small discontentment, therefore thou shouldest not have desired of me such matters, for it toucheth the secrets of our Kingdom, although I cannot deny to resolue thy request. Therefore know Faustus, that so soon as my Lord Lucifer fell from Heaven, he became a mortal enemy both to God and man, and hath used (as now he doth) all manner of tyranny to the destruction of man as is manifested by divers examples : one falling suddenly dead, another hangs himself, another drownes himself, others stab themselves, others unlawfully despair, and so come to utter confusion : The first Adam, that was made perfect to the similitude of God, was by my Lords policy, the whole decay of man: yea Faustus, in him was the beginning and first tyranny of my Lord Lucifer to man: the like did he with Cain, the same with the children of Israel, when they worshipped strange gods, and fell to whoredome with strange women : the like

of Doctor Faustus.

with Saul: so did he by þ seven husbands of her that after was þ wife of Tobias: likewise Dagon our fellow brought to destruction 50000 men, whereupon the Ark of God was steln, and Belial made David to number his men, whereupon were slain 60000. Also he deceived King Solomon, that worshipped the Gods of the Heathen. And there are such Spirits innumerable, that can come by men, and tempt them, and drive them to sin, and weaken their belief: for we rule the hearts of Kings and Princes, stirring them up to war and bloodshed, and to this intent do we spread our selves through all the world, as the utter enemies of God and his Son Christ, yea and all that worship them, and that thou knowest by thy self Faustus, how we have dealt by thee. To this said Faustus, then thou dost also beguile me? I did what I could to help thee forward: soz as soon as I saw how thy heart did despise thy degree taken in Divinity, and didst study to search and know the secrets of our Kingdom, then did I enter into þe giving þe divers soul and fleshy cogitations, pricking þe forward in thy intent, persuading þe thou couldest never attain to thy desire, till thou hadst the help of some Devil: and when thou wast delighted in this, then took I root in þe and so firmly, that thou gavest thy self to us both body and soul, which thou canst not deny. Hereat answered Faustus, thou sayest true, I cannot deny it: Ah woe is me, most miserable Faustus, how have I been deceived? had I not had a desire to know too much, I haue not been in this case: for having studied the lives of the Holy Saints and Prophets, and thereby thought to understand sufficient heauenly matters, I thought my self not worthy to be calle Doctor Faustus, if I shoud not also know the secrets of Hell and be associated with the furious Fiends thereof: now therefore must I be rewarded accordingly. Which speeches being uttered, Faustus went very sorrowful away from his Spirit.

CHAP. XV.

How Doctor Faustus desired again of his Spirit, to know the secrets and pains of Hell: and whether those damned Devils and their company might ever come to the favour and love of God again.

**D**octor Faustus was pondering with himself how he might get loose from so damnable an end as he had given himself unto, boty soul and body: But his repenting was like that of Cain and Judas, he thought his sin greater than God could forgive: whereupon reflecting his mind he lookt up to heauen, but saw nothing therem, for his heart was so possessed of the Devil, that he could think of nought else but of Hell, and the pains thereof. Wherefore in all hast he called unto him his Spirit Mephostophilis, desiring him to tell him some mazze of the secrets of

Hell, what pain the damned are in, and how they were tormented : and whether the damned souls might get again the favour of God, and so be released out of their torments, or not ? Whereupon the Spirit answered, my Faustus, thou maist well leave to question any man of such matters, for they will but disquiet thy mind ; I pray thee, what meanest thou ? thinkest thou through these thy fantasies to elate us ? So, for if thou shouldest climb up to heaven, there to hide thy self, yet would I thrust thee down again : for thou art mine and thou belongeth to our society : therefore swete Faustus thou wilt repent this thy foolish command, except thou be content that I shall tell thee nothing. Much Faustus ragingly, I will knowe I will not live : wherefore I spach and tell me, to whom Mephostophilis answered, Faustus, it is no trouble ur to me at all to tell thee all therefor which thou forrest me thereto, I will tell thee things to th: terror of thy soul, if thou wilt abide the hearing. Thou wilt have me to tell thee of the secrets of Hell, and of the pains thereof : know Faustus that Hell hath many figures, semblances and names : but it cannot be named or signified in such sort to the living that are damned, as it is to those that are dead, and do both see and feel th: torments thereof : For Hell is said to be deadly, out of which came never any to life again but one, but he is nothing for the to reckon upon : Hell is blood thirsty, and is never satisfied : Hell is a valley into which the damned souls fall : for so soon as the soul is out of mans body it would gladly go to the place from whence it came, and climbeth up above the highest hill, even to the Heavens, where being by the Angels of the firs Model denied entertainment (in remissation of their evil life spent on Earth) they fall into the lowest part of valley, that bath a bottom, into a perpetual fire which shall never be quenched, for like as the flint thrown into the water loseth not virtue, neither is the fire extinguished : even so the hellish fire is unquenchable : and even as the flint stone in the fire burns red hot, and consumeth not, so likewise p dammed souls in our hellish fire are ever burning but their paines never diminishing : therefore is Hell called the everlasting pain, in which is never hope for mercy : So it is called after darkness, in which we see neither the light, the Sun, Moon, nor Stars : and were o r darkness like th: darkness of the night, yet were there hope of water : but ours is perpetual darkness, clean exempt from the face of God. Hell hath also a place within it, calleth Chasma, out of whi hissmeth all manner of thunders, and lightnings, with such noise and wailings, that often times the very Devils themselves stand in fear thereof. For one terrible it sendeth forth wind, much exceeding noise, hail and rage, congealing the water it to ice : with the which the damned are frozen, gnash their teeth, howl and cry, yet cannot die.

of Doctor Faustus.

Other whiles, it sendeth forth most horrible hot mists, or foggs, with flasing of flames of fire and brimstone : wherein the sorrowful souls o. the damned ly broiling in their reiterated tormentes : yea, Faustus, Hell is called a prison, wherein the damned ly continually bound : it is called Pericles and Exictum, death, destruction, hurtfullnes, mischiefe, a mischance, a pitiful and evill thing, world without end. We have also with us in Hell a Ladder, reaching of exceeding heighth, as though the top of the same would touch the heaven, on which the damme ne ascend to seek the blessing of God, but through their infidelity, when they are at the very highest degree, they fall down again into their former miseries, complaining of the heat of that unquenchable fire : yea, sweet Faustus, so much understand thou of Hell, the while thou art desirous to know the secrets of our Kingdom. And mark Faustus, Hell is the nurse of death, the heat of fire, the shadow of heaven and earth, the oblivion of all goodness, the pains unspeakable, the griefs unremediable, the dwelling of the Devils, Dragons, Serpents, Adders, Toads, Crocodiles, and all manner of venomous and nisome creatures ; the puddle of sin, the stinking sox ascending from the Stygian Lake, brimstone, pitch and all manner of unclean metals, the perpetual and unquenchable fire, the end of whose miseries was never purposed by God : yea, yea Faustus, thou saiest I shall, I must, nay I will tell thee the secrets of our Kingdom, for thou bayest it dearly, and thou must and shalt be partaker of our tormentes, that (as the Lord said) shall never cease ; for Hell, the womans belly, and the earth are never satisfied, there shalt thou abide horrible tormentes, trembling, gnashing of teeth, howling, crying, burning, freezing, melting, swimming in a Labreath of miseries, scolding, smacking in thine eyes, stinking in thy nose, hoarsenes in thy speech, deafnes in thy ears, trembling in thy hands, biting thine own tongue with pain, thy heart cruised as with a presse, thy bones broken, the Devils tessing firebrands unto the, yea, thy whole carcasse tossed upon muckforks, from one Devil to another : yea, Faustus, then wilt thou wish for death, and he will flye from the, thine unspeakab'e tormentes shall be every day augmented more and more, for the greater the sin, the greater is the punishment ; How likest thou this my Faustus ? a resolution answerable to thy request.

Lastly, thou wilt have me tell thee that which belongeth only to God, which is, if it be possible so : the damned to come again into the favour of God, or not : why Faustus thou knowest that this is against thy promise, for why shouldest thou desire to know that, having already given thy soul to the Devil, to have the pleasure of the world, and to know the secrets of Hell : therefore thou art damned, and how canst thou then come again to the favour of God : Wherefore I discretly answer, no, for

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whomsoever God hath forsaken and thrown into Hell, must there abide his wrath and indignation, in that unquenchable fire, where is no hope of mercy to be looked for, but abiding his perpetual pains world without end: for even as much it availeth the Faustus, to hope for the favour of God again, as Lucifer himself: who indeed, although he and we have a hope, yet it is to small avail, and taketh none effect, for out of that place God will neither hear crying nor singing: if he do, thou shalt have a little remorse as Dives, Cain, and Judas had. What helpeth the Emperour, King, Prince, Duke, Baron, Lord, Knight, Esquire, or Gentlemen, to cry for mercy being there: Nothing: for if on earth they would not be tyrants and self-willed, rich with covetousnes, proud with pompe, gluttons, drunkeardes, whoremongers, back-biters, robbers, murtherers, blasphemers, and such like, then were there some hope to be looked for; therefore my Faustus as thou comest to Hell with these qualities, thou mayst say with Cain, my sins are greater than can be forgiven, go hang thy self with Judas: and lastly, be content to suffer torments with Dives. Therefore know Faustus, that the damned have neither end nor time appointed, in the which they may hope to be released, for if there were any such hope that thereby throwing one drop of water out of the Sea in a day untill it were dry, or there were one heap of sand as high as from the earth to the heavens, that a bird carrying away but one corn in a day, at the end of this so long labour, that yet they might hope at the last God would have mercy on them, they would be comforted: but now there is no hope that God once thinke upon them, or that their howling shall ever be heard; yea, so impossible it is for thee to hide thy self from God, as it is impossible for thee to remove the Mountains, or to empty the Sea, or to tell the drops of rain that have fallen from heaven untill this day, or to tell what there is most of in the world: yea, and for a Camel to pass through the eye of a needle, even so impossible it is for thee Faustus and the rest of the damned to come again into the favour of God: and thus Faustus hast thou heard my last sentence, and I pray thee how dost thou like it? but know this, that I counsel thee to let me be unmolested hereafter with such disputationes, or else I will beat thee every limb to thy small contentment. Doctor Faustus parted from his Spirit very penitent and sorrowfull, laying him on his bed, altogether doubtfull of the grace and favour of God, wherefore he fell into fantastical cogitations: fain he would have had his soul at liberty again, but the Devil had so blinded him and had taken such deep root in his heart, that he could never think to crave Gods mercy: or if by chance he had any god motion, straightways the Devil would thrust in a fair Lady into his chamber, which fell to killing and dalliance with him; through which means he threw the got

of Doctor Faustus.

ly motions in the wind, going forward still in his wicked practices, to the utter ruine both of his body and soul.

C H A P. XVI.

Another question put forth by Doctor Faustus to his Spirit Mephophilis of his own estate.

D OCTOR Faustus being yet desirous to hear more strange things, called his Spirit unto him, saying, M<sup>r</sup> Mephophilis, I have yet another suit unto thee which I pray thee deay me not to receive me of. Faustus ( quoth the Spirit ) I am leth to reason with thee any further, for thou art never satisfied in thy mind, but always bringest me anew: yet I pray thet this once ( quoth Faustus ) do me me so much favur as to tell me the truth in this matter, and hereafter I will be no more so earnest with thee. The Spirit was altogether against it: but yet once more he would abide him: Well ( said the Spirit to Faustus ) what demandest thou of me? Faustus said, I would glazly know of thee if thou wert a man in manner and form as I am, what wouldest thou do to please beth God and men? whereat the Spirit smiled, saying, my Faustus, if I was a man as thou art, and that God had avorne me with those gits of Nature whch thou once hadst, even so long as the breath of God were by and within me, would I humblie my self unto his Majestie, endeavouring all that I could to obey his commandments, praise him and glorifie him, that I might continue in his favour: so were I sure to enjoy the eternal joy and felicity of his Kingdom. Faustus said but that I have not done. No, thou sayest truth, quoth Mephophilis, thou hast not done it, but thou hast denied the Lord thy maker which gade thee h<sup>t</sup> breath of life, speesh, hearing sight, and all other thy reasonable senses, that thou mighatest understand his will and pleasure, to live to the glorie and honour of his Name, and to the advancement of the body and soul: him I say, being thy maker, hast thou denied and desyed, yea, wickedly hast thou applyed that excellent gift of understandin<sup>r</sup>, and given the soul to the Devil, therefore give none the blame but thine own self-will, thy proud and aspiring mind, which hath brought thee into the wrath of God and v<sup>t</sup>er damnation. This is most true ( quoth Faustus ) but tell me Mephophilis, wouldest thou be in my case as I am now? Yea, saith the Spirit ( and with that feteht a great sigh, for yet I woulde so humble my self, that I woulde win the fahour of God. Then ( said Doctor Faustus ) it were time enough for me, if I amended. True ( said Mephophilis ) if it were not for the great sins, which are so odious and detestable in the sight of God, that it is to late for

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thée, for the wrath of God resteth upon thee. Leave off (quoth Faustus) and tell me my question to my greater comfort.

## CHAP. XVII.

Here followeth the second part of Doctor Faustus his life and practice, untill his end.

**D**octor Faustus having received denial of his spirit, to be resolved any more in such questions propounded, forgot all good works and fell to be a Kalendar maker by the help of his spirit, and also in short time to be a god Astronomer or Astrologian: he had learned perfectly of his spirit the course of the Sun, Moon and Stars, that had the most famous name of all the Mathematicians that lived in his time, as may well appear by his works dedicated unto sundry Duke and Lords, for he did nothing without the advice of his spirit, which learned him to presage of matters to come, which have come to pass since his death. The like praise won he with his Kalenders and Almanacks making: for when he presaged of any thing, operations, and alterations of the Weather or Elements, as wind, rain, fogs, snow, hale, moist, dry, warm, cold, thunder, lightning, it fell so duly out, as if an Angel of heaven had forewarned it. He did not like the unskilful Astronomers in our time, that set in Winter, cold, moist air, frosty: and in the Dogdays, hot, dry, thunter, fire, and such like: but he set in all his works, the day and hour, when, where, and how it should happen. If any wonderful thing were at hand, as mortality, famine, plague, wars, he would set the time and place, in true and just order, when it would come to pass.

## CHAP. XVIII.

A question put forth by Doctor Faustus to his Spirit, concerning Astro-nomy.

**N**ow Faustus falling to practice, and making his Prognostications, he was doubtful in many points: wherefore he called unto him Mephostophiles his spirit, saying, I find the ground of the science very difficult to attain unto: for when that I consider Astronomia and Astrologia, as the Mathematicians and ancient Writers have left in memory, I find them to vary, and very much to disagree: wherefore I pray thee to teach me the truth of this matter. To whom his spirit answered, Faustus thou shalt know, that the practitioners or speculators, or at least, the first inventors of these arts, have done nothing of themselves certain, whereupon thou mayest attain to the true prognosticating or presaging of things concerning the Heavens, or of the influence of the Planets

of Doctor Faustus.

Planets ; for if by chance some one Mathematician or Astronomer have left b hind him any thing worthy of memory, they have so bliaueit with Enigmatical words, blind Characters, and such obscure figures, that it is impossible for any earthly man to attain the knowledge thereof without th aid of some Spirits, or else th special gift of God ; for such as are the hidden works of God from men, yet do we Spirits, that fly and fleet all Elements, know such, and there is nothing to be done, or by the heavers pretended but we know it, except only the day of Doom : wherefore Faustus learn of me, I will teach the course and recourse of 148077<sup>y</sup> the cause of winter and summer, the exaltation and declination of the Sun, and Eclipse of the Moon, the distance and height of the Poles and every fixed Star, the nature and opposition of the Elements, fire, air, water and earth, and all that is contained in them, yea, herein there is nothing hidden from me, but only the silly essence which once thou hadst Faustus at liberty, but now thou hast lost it past recovery, therefore leaving that which will not be again hid, learn now of me to make thunder, lightning, hill, snaly, and rain, the clouds to rend the earth and craggy rocks to shake and split in sunder, the Seas to swell and rise and overrun their banks : knowest thou not that the deeper the Sun shines, the hotter he pierces : so the more thy sin is famous whilst thou art here, the greater shall be thy name when thou art gone. Knowest thou not that the earth is frozen, cold, and dry : the water running, cold and moist : the air soft, hot and moist : the fire consuming hot and dry & dead. Faustus I must thy heart be inflamed like the fire to mount on high : learn Faustus tell like my self, as swift as thought from one Kingdom to another, to sit at Diners-tables, to eat their daintie fare, to have thy pleasure of their Ladies, Wives, and Concubines : to use all thine Jewels and costlie raiment, as things belonging unto thine, and not unto them : learn of me Faustus, to run through walls, doors, and gates of stone and iron, to creep into the earth like a Worm, or swim in the water like a fish ; to fly in the air like a Bird, and to live and nourish thy self in the fire like a Salamander : so shalt thou be famous, renowned, far spoken of and extolled for thy skill, geting on halbes net hanting the fast, carrying fire in thy bosom, and net burning thy shirt : seeing through the heavens as through a Crystal, wherein is placed the planets, with all the rest of the presaging Comets, the whole circuit of the World from the East to the West, North and South : there shalt thou know Faustus, wherefore the fiery Sphere above, and the signs of the Zodiac doth not burn and consume the whole face of the earth, bring hindred by placing the two great Elements between them, the aere clouds and the wavering waies of water:

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water:yea, Faustus, I will learn thee the secrets of Nature,what the case is, that the Sun in Summer, being at the highest , gibeth all his heat downwards on the earth: and being winter at the lowest, gibeth all his heat upwards into the heavens, that thē snow should be of so great vertue as the honey, and the Lady Saturnia in Occulto, more bot than the Sun in Maniscto. Come on my Faustus, I will make thee as perfect in these ways as my self, I will learn thē to go invisible, to find out the Vines of Gold and Silver, the sodines of precious stones, as the Carbuncle, the Diamond, Saphire, Emerald, Ruby, Topas, Jacinth, Granat, Jaspies, Amethyst: use all these at thy pleasure, take thy hearts, desire thy time Faustus weareth away, then why wilt thou not take thy pleasre of the world; Come up, we will go unto Kings at their own Countys, & at their most sumptuous Banquets be their guests, willingly they invite us not, then perforce we will serve our own turn with their best meat, and daintiest wine. Agreed quoth Faustus, but let me pause awhile upon this thou hast even now declared unto me.

### C H A P . X I X .

How Doctor Faustus fell into despair with himself, for having put a question unto his Spirit, they fell at variance, whereupon the rout of Devils appeared unto him, threatening him sharply.

D OCTO: Faustus revolved with himself the speches of his Spirit, and became so woful and sorrowful in his cogitations, that he thought himself already syring in the hottest flame of Hell: and lying in this muse, suddenly there appeared unto him his Spirit, demanding what thing so grieved and troubled his conscience: Whereat Doctor Faustus gave no answer: yet the Spirit lay very earnestly upon him to know the cause, and if it were possible he would find a remedy for his grief, and ease him of his sorrows. To whom Faustus answered, I have taken thē unto me as a servant to do me service, and thy service will be very dear unto me: yet I cannot have any diligence of thē further than thou list thy self, neither dost thou in any thing as it becometh thē. The Spirit replied, My Faustus, thou knowest that I was never against thy commandment as yet, but ready to serve and resolve thy questions, although I am not bound unto thē in such respects as concern the hurt of our Kingdom; yet was I always willing to answer thē, and so am I still: therefore my Faustus say on boldely, what is thy will and pleasure? At which words the Spirit stole away the heart of Faustus, who spake in this sort, Mephostophiles, tell me how and after what sort God made the world and all the creatures in it: and why

of Doctor Faustus.

why man was made after the image of God? The Spylt hearing this, answered Faustus, thou knowest that all this is in vain for the to a-k: I know that thou art sorry for that thou hast done, but it availeth thee not; for I will teac thee in a thousand pieces if thou change not thy con-  
tions: and hereat he banished away. Whereat Faustus, I conewint  
that he had put forth such a question, full to weeping and to howling  
bitterly not for his sins towards God, but that the Devil was departed  
from him so suddenly in such a rage. And being in this perplexity he  
was suddenly taken with such an extrem cold, as if he woulde have frozen  
in the place where he sat: in which the greatest Devil in Hell appear-  
ed unto him with certaine of his hideous and infernal company, in most  
ugly shape, that it was impossible to think upon; and traversing the  
Chamber round about where Faustus sat, Faustus thought to himself,  
now are they come for me though my time be not come, and that because  
I have asked such questions of my servant Mephastophiles: at whose cogi-  
tations the chiefeft Devil, which was y<sup>e</sup> Lord unto whom he gave his soul,  
that was Lucifer, spake in this sort: Faustus, I have seenth thy thoughts  
which are not as thou hast bolved unto me, by the virtue of this Letter,  
and shewed him the Obligation, which he had written with his own  
blood, wherefore I am come to visit thee, and to shew thee some of our  
Hellish pastimes, in hope that will drawe and couerst the mind a little  
more stedfast unto us. Content quoth Faustus, go to, let me see what  
pastime you can make. At which words y<sup>e</sup> great Devil in his likeness sent  
him down by Faustus, commanding the rest of the Devils to appear in  
the formes as if they were in Hell. First entered Belial in forme of a Bear,  
with curled black hair to the ground: his ears standing upright: with-  
in, his ears were as red as blood, out of which issued flames of fire, his  
teeth were at least a foot long, and as white as snow, with a tail three  
ells long (at the least) having two whis, one behind each arm: and  
thus one after another they appeared to Faustus in forme as they were in  
Hell. Lucifer himselfe late in manner of a man all haicy, but of brown  
colour like a Squirrel curled, and his tail turning upwards on his back  
as the Squirrels use, I think he could crack nuts too like a Squir-  
rel. After him came Beelzebub in curly hair of a horse flesh colour, his head  
like the head of a Bull, with a mighty pair of hornes, and two long ears  
down to the ground, and two wings on his back with two prickling  
things like thornes; out of his wings issued flames of fire, his tail was  
like a Cövers. Then came Astaroth in the forme of a Worm, going up-  
right on his tail, and had no feet but a tail like a Glorworm, under  
his chayns grew two short hands, and his back was cole black, his belly  
thick in the middle, yellow, like Gold, having many bristles on his back  
like

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like a hedgehogge. After him came Cannagosta, being white and gray mixed, exceeding curled and hairy, he had a head like the head of an As, and a tail like a Cat, and claws like an Oxe, lacking nothing of an ell breadth. Then came Anobis, this Devil had a head like a Dogg, white and black hair, in shape like a Hogg, saving that he had but two feet, one under his throat, the other at his tail : he was four ell long, with hanging ears like a Blood-hound. After him came Dithican, he was a short thiefe, in form of a pheasant, with shining feathers, and four feet ; his neck was green, his body red and his feet black. The last was called Brachus, with four short feet like a Hedgehog, yellow and green ; the upper side of his body was brown, and the belly like blew flams of fire ; the tail red like the tail of a Monky. The rest of the Devils were in form of unreasonale Beasts, as Swine, Harts, Bears, Wolfe, Spes, Wusses, Goats, Antelops, Elephants, Dragons, Horses, Asses, Lions, Cats, Daunces, Toads and all manner of ugly odious Servents & Thorne, yet came in such sort that every one at his entry into þ Hall, made their reverence unto Lucifer, & so tooke their places standing in order as they came untill they had fille þ whole Hall, wherewith suddenly fell a most horrable thunder clap, that þ house shoke as if it would hab fallen unto the ground : upon which curio monster had a mace in his hand, holding the n towyr. Faustus, as though they woulde hab run a tilt at him : Which when Faustus perceaved he thought upon the words of Mephastophiles, when he tolde him how the souls in hell were tormented, being cast from Devil to Devil upon maces, he thought verily to have been tormented there by them in like sort. But Lucifer perceiving his thought spake to him, By Faustus how I k̄e if thou this cue of mine? quoth Faustus, why came you not in another manner of shape ? Lucifer replied we cannot change our hellish form, we have shewed our selves here as we are there : yet can we blind mens eyes in such sort, that when we will, we repair unto them as if we were men or Angels of light, although our dwelling be in darknes. Then sat Faustus ȝ lke ket so many of you together : whereupon Lucifer commanded them to devit, except seben of þ principall, forthwith they presently vanished, whiche Faustus perceiving, he was somewhat better comforted, and spake to Lucifer, Where is my servant Mephastophiles ? let me see if he can do the like, whereupon came a fierce Dragon flying, and spitting fire round about the house, and coming towards Lucifer, made reverence, and then charged himself to the form of a Fryer, saying Faustus What wilt thou ? Faustus said, I will th̄t thou teach me to transform my self in lik̄e sort, as thou and the rest have done : then Lucifer put forth his paw and

### of Doctor Faustus.

and gave Faustus a bock saying, Hold do what thou wilt, which he lookeing upon, straightways changed himself into a Hogg, then into a Worm, then into a Dragon, and finding this for his purpose it liked him well. Quoth he to Lucifer, and how cometh it that so many filthy forms are in the world? Lucifer answeres: They are ordained of God, as plagues unto men, and so shalt thou be plagued (quoth he:) Whereupon came Scorpions, Wasps, Emets, Wees and Quats, which sell to stinging and biting him, and all the whole house was filled with a most horriblie stinking fogg, insomuch that Faustus saw nothing but still was tormented: wherefore he cryed for help, saying, Mephastophiles, my faithful servant, where art thou? help, help, I pray thee: hereat the Spirit answered nothing, but Lucifer himself said, Ha, ho, ho, Faustus how likest thou the creation of the world? and intinerit it was clea again, and the Devils and all the filthy Cattel were banished, only Faustus was left alone seeing nothing, but hearing the sweetest musick that ever he heard before, at which he was so ravidish with delight that he forgot his fears he was in before, and it repented him that he had seen no more of their pastime.

### CH AP. XX.

How Doctor Faustus desired to see Hell, and of the manner how he was used therein.

Doctor Faustus bethinking how his time went away, and how he had spent eight years thereof, he meant to spend the rest to his brier contentment, intending quite to forget any such motions as might offend the Devil any moze: wherefore on a tyme he called his Spirit Mephastophiles, and said unto him, Bring thun hither unto me thy Lord Lucifer or Belial; he brought him ( notwithstanding ) one that was called Beelzebub, the which asked Faustus his pleasure: Quoth Faustus, I would know of the if I might see Hell, and take a view therin: That thou shalt, said the Devil, and at midnight I will fetch thee. Well, night being come, Doctor Faustus awaited very diligently for the coming of the Devil to fetch him, and thinking that he tarried all too long, he went to the window, where he yuled open a casement, and looking into the Clement, he saw a cloud in the North, more black and darker, and obscurer than all the rest of the sky, from whence the wind blew most horribly right into Faustus his chamber, and filled the whole house with smoke, that Faustus was almost smothered: hereat fell an exceeding thunder clap, and withall

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came a great rugged black Bear, all curled and upon his back a Chain of beaten Gold, and spake to Faustus, saying Sir, up and away with me : and Doctor Faustus that had so long abode the limbo, wished rather to be in hell than there, got on the Devil, and so they went on together. Mark how the Devil blinded him and made him believe he carried him into Hell, for he carried him into the Lake, wher Faustus fell into a sound sleep, as if he had late in a warm water or bath : at last they came to a place which burneth continually with flashing flames of fire and brimstone ; whereout issued an exceeding mighty clap of thunder, with so horrible a noise that Faustus awaked ; but the Devil went forth on his way, and carried Faustus therein, yea notwithstanding however it burnt, Doctor Faustus felt no more heat than as it were y glaups of the Sun in May, there heard he all manner of musick to overcome him, but saw none playing on them ; it pleased him well, but he durst not ask for he was forbidden it before. To meet the Devil and the gueſt that came with him, came three other ugly Devils, the which ran back again before the Bear, to mak the way : against whom there came running an exceeding great Hart, which would have thrust Faſtus out of his chair : but being defended by the other three Devils, the Hart was put to the repulse : thence going on their way, Faſtus looked, and behold there was nothing but Snakes and all manner of venomous beasts about him, which were exceeding great ; unto the which there came many Storkes, and swallowed up all the whole multitude of Snakes, that they left not one : which when Faſtus ſaw, he marvelled greatly : But proceeding further on their helith voyag, there came forth out of an hollow clift an exceeding great flying Welt, the which with ſuch a force hit Faſtus his Chair with his head and horns, that he turned Faſtus and his Bear over and over, fo that the Bear diſhked away : whereat Faſtus began to cry, Oh wee to me that ever I came here : for he thought there to have been beguiled of the Devil : and to make an end before his time appaynted or condition of the Devil : but shortly after came to him a monſterous Ape, blodding Faſtus to be accod cheer, and ſadly get upon me : all the fire in Hell ſeemed to Faſtus to have been put out, whereupon followed a monſterous thik fog that he ſaw nothing, but ſhortly after it ſeemed to him to war clear, where he ſaw two great Dragons fastned unto a Waggon, in the which the Ape ascended and ſet Faſtus therein : forth flew the Dragons into an exceeding dark cloud, where Faſtus ſaw neither Dragons nor Chariet wherein he ſate, and ſuch were the crys of tormented Souls, with mighty thunder claps, and flaling lightnings about his ears, that poor Faſtus ſleck for ſear ; Upon this they came to a water, fit king and

of Doctor Faustus.

and filthy, thick like mud, into the which ran the Dragons sinking under with Magon and all, but Faustus eat no water, but as it were a small morsel, saving that the waves beat so sore upon him, that he saw nothing under and over him but only water, in the which he lost his Dragons, Ipe and Magon; and sinking yet deeper and deeper, he came at last as it were upon a high rock, where the waters passed and left him thereon: but when the water was gone, it so sad to hear he should there have ended his life, for he saw no way but death: the Rock was so high he n the best out as heaven is from the earth: there sat he, fearing or hearing any man, and looked ever upon the Rock: at length he saw a little hole out of the which issued fire: thought he how shall I now do? I must either fall to the bottom or burn in the fire, or sit in despair: with that in his madness he cast a sky into the fiery hole, fearing hold you infernal hags, take here this sacrifice as my last end, that which I have I self deserved: upon this he was entered and finding himself as yet unburned or torched of that fire, he was the better appayed: but there was so great a noise that he never heard the like before, it railed all the thunder that ever he had heard: and coming down further to the bottom of the Rock, he saw a fire, wherin were many worthy and noble personages, as Emperours, Kings, Dukes and Lords, and many thousand more tormented souls, at the edge of which fire, ran a most pleasant, clear, and cold water to behold: into the which many tormented souls sprang out of the fire to cool themselves, but being so freezing cold, they were constrained to return again into the fire, and thus wearied themselves and spent their endless torment out of one labyrinth into another, one while in heat, another while in cold: but Faustus, standing here all this while gazing on them that were thus tormented, he saw one leaping out of the fire, shrieking horribly, whom he thought to have known, wherefore he would fain have spoken unto him, but remembering he was forbidden, he restrained speaking. When this Devil that brought him in, came to him again in likeness of a Bear, with the chain on his back, and had him up, see it was time to depart: so Faustus got up, and the Devil carried him out into the air, where he had fallen to sleep, that he fell alway by the way. This by Christopher being all this while at home, and missing his master so long, thought his master would have tare so and dwelt with the Devil for ever, but while I his boy was in these cogitations, his master came home: for the Devil brought him home fast asleep as he late in his chair, and threw him on his bed, where Colding thus left of the Devil I he lay until day. When he awoke, he was amazed, like a man that had been in a bath wherein: insomuch

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himself if it were true or false that he had seen Hell, or whether he was blinded or not : but he rather persuaded himself he had been there than otherwise, because he had seen such wonderful things : wherefore he most carefully took pen and ink, and wrote those things in exact as he had seen : which writing was afterwards found by his boy in his study; which afterwards was published to the whole City of Wittenburg in Print, for example to all Christians.

### CHAP. XXI.

How Doctor Faustus was carried through the air, up to the heavens to see the whole world, and how the Skie and Planets ruled . after the which he wrote a letter to his friend of the same to Lipzic, and how he went about the world in eight days.

**T**HIS Letter was found by a Free-man and Citizen of Wittenburg written with his own hand, and sent to his friend at Lipzic a Physitian, named Love Victoria, the contents of which were as follows eth ; Amongst other things ( my beloved friend and brother ) I remember yet the former friendship we had together, when we were Schoolfie lows and Student in the University at Wittenburg, whereas you first studi Physick, Astronony, Astrology, Geometry, and Cosmography, I to the contrary ( you know ) studied Divinity, notwithstanding now in any of your own studies I am sure I have proceeded further than you self : for sithence I began I have never erred, for( might I speake without affecting mine own praise ) my Calenders and other practices have not only the commendations of the common sort, but also the chiefest Lords and Nobles of this our Dutch Nation, because ( which is chiefly to be noted ) I write and presage of matters to come, which all accord and fall out so right as if they had been already seen before. And for thee ( my beloved Victoria ) you write to know my voyage which I made unto the heavens, the which ( as you certifie me ) you have had some suspicion of, although you partly persuade your self that it is a thing impossible : no matter for that, it is as it is, and let it be as it will, once it is done in such manner as now according unto your request, I will you here to understand.

I being once laid in my bed, and could not sleep for thinking on my Calender and practice, I marvelled with my self how it were possible that Firmament should be known, and so largely written of by men or whether they write true or false, by their own opinions and suppositions, or by due observation and true course of the heavens. Behold, I thought my house would have been blown down, so that all my doors and cheifs flew open, whereat I was not a little astonished, for within I heard a groaning voice, which said, Set up, the desire of thy heart, mind and

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thought thou shalt see. At the which I answered, What my heart desireth that would I fain see, and to make proof if I shall see, I will away with thee. Why then (quoth he) look out at the window, there commeth a messenger for thee : that did I, and behold there stood a Waggon with two Dragons before it to draw the same, and all the Waggon was of a light burning fire, and for that the Moon shone I was the wlinger at that time to depart, but the voice spake against it up and let us away. I will (said I) go with thee, but upon condition, that I may ask after all things that I see, hear, or think on : the voice answered, I am content for this time. Whereupon I got me into the Waggon, so that the Dragons carried me upright into the air.

The Waggon had four wheels, the which rattled so, and made such a noise, as it he had been alwaies while running on the stones, and round about us flew flames of fire : and the higher that I came, the more the earth seemed to be carkined. So that methought I came out of a Dungeon : and looking down from Heaven; behold Mephostophilis my Spirit and Servant was behind me, and when he perceived that I said him, he came and late by me, to whom I said, I pray thee Mephostophilis whither shall I go now : let not that trouble thy minde, saith he, and yet they carried us higher up. And now I will tell thee (good friend & school fellow) what things I have seen and probed : for on the Tuesday went I out, and on Tuesday seven nights following I came he me again, that is eight days, in which time I slept not, no not one wink came within mine eyes : and we went invisible of any man : and as the day began to appear, after the first nights journey, I said to my Spirit Mephostophilis, I pray thee how far habe we now ridden, I am sure thou knowest, for methinks we have ridden ere now far, the world seemeth so little. Mephostophilis answered me, My Faustus, believe me, that from the place from whence thou camest unto this place where we now are, is alread forty seven leagues right in height. And as the day increased, I looked down into the world, Asia, Europe, and Africa I had a sightes : and being so high, quoth I to my Spirit, tell me how these Kingdoms lie, and why they are called : the which he durst not saying, See this on our left hand is Hungaria this is all Prussia on our left hand, and Poland, Muscovia, Tartary, Silesia, Bohemia, Saxony ; and here on our right hand, Spain, Portugal, France, England & Scotland : then right on before us lie the Kingdoms of Persia, India, Arabia, the King of Alther, and the great Cham : now are we come to Wittenburg, and are right over the Town of Weim in Austria, and ere long we will be at Constantinople, Tripoli, and Jerusalem, and after will we pierce the frozen Zon, and sharply touch the horizon and the Zenith of Wittsburg. There looked

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On the Ocean Sea, and beheld a great many Ships and Galleys ready to the batel one against another : and thus I spent my journey : ne I cast my eyes here, ne there, towards South, North, East and West. I have been in one place where it rained and haled, and in a other where the Sun shone excellent fair, and so I think that I saw most things in and about the world, with great admiration, that in one place it rained, and in another hale and snow ; on this side the Sun shone bright, some hills covered w<sup>t</sup> snow never consuming, others were so hot that grass and trees were burned and consumed therewith. Then looking up to the Heavens, and behold they went so swift, that I thought they would have sprung in thousands : Likewise it was so clear and so hot, that I could not gaze upon it, it so dimmed my sight : and had not my Spirit Mephostophiles covered me, as it were with a shadowing cloud, I had been burnt with the extream heat thereof : for the sky the whiche we behold here when we look up from the earth, is so fast and thick as a wall, clear and shining bright as Crystal, in the which is placed the Sun, which casteth forth his rayes and beames over the whole World, to the uttermost confines of the Earth. But we think that the Sun is very little : ne, it is altogether as big as the world : Inded the body substantial is but little in compas, but the rayes or streams that it casteth forth by reason of the thing wherein it is placed, maketh him to extend and shew himself, all over the whole World, and we think that the Sun runneth his course, and that the Heavens stand still : nor is the Heavens that moves his course, and the Sun abideth perpetually in his place, he is permanent and fixed in his place, and although wese him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in Occident or West, yet is he in the lowest in Septentrio or North, and yet he moveth not, it is the axle of the Heavens that moveth the whole Firmament, being a Chaos or confusd thing : and for that prof I will shew thee this example : like as thou seest a bubble made of water and sope blown out of a quill, it is in form of a confusd mass of Chaos, and being in this form is moved at pleasure of the wind whiche runneth round about that Chaos, and moveth him also round, even so the whole Firmament or Chaos, wherein are placed the Sun and the rest of the Planets, is turned and carried at the pleasure of the spirit of God, which is wind : Yea, Christian Reader, to the glory of God, and to the profit of thy soul, I will open unto thee Dibae opinion touching the rule of this confusd Chaos, far more than my rude German Author, being possessed with the Devil, was able to utter, and probe some of my sentences before to be true, look into Genesis, into the works of God, at the creation of the World, there shalt

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thou find that the Spirit of God moved upon the water, before Heaven and Earth were made. Mark how he made it, and how by his Word every Element took his place: these were not his Works but his Words, for all the Words he used before, concluded afterwards in one Work, which was in making Man: mark Reader with patience, for thy souls health, see into all that was done by the Word and Works of God: Light and Darkness was the Firmament stoot, and the great and little light in it: the moist waters were in one place, the earth was dry, and every Element brought forth according to the Word of God, now follow his works; he made man after his own Image; how? out of the earth. The earth will shew no Image without water, there was one of the Elements: But all this while where was Wind? All Elements were at the Word of God; man was made, and in a form by the Work of God, yet moved not that work before God had breathed the Spirit of Life into his nostrile, and made him a living soul: Here was the first wind and Spirit of God, out of his own mouth: which we have likewise from the same seed which was only planted by God in Adam: which wind, breath, or Spirit, when he had receiver, he was living and moved on earth: for it was ordained of God for his habitation, but the Heavens are the habitation of the Lord: and like as I shewed before of the bubble or confused Chaos made of water and sope, through the wind and breath of man is turned round, and carried with the wind: even so the Firmaments wherein the Sun and the rest of the Planets are fixed, be moved, turned, and carried with the wind, breath and Spirit of God; for the Heavens and Firmaments are moveable as the Chaos, but the Sun is fixed in the Firmament. And further ( my god School-fellow ) I was thus nigh the Heavens, where methought every Planet was but as half the Earth, and under the Firmament ruled the Spirits in the air: As I came down, I looked upon the World and Heavens, and methought that the Earth was inclosed ( in comparison ) within the Firmament as the yolk of an egg within the white, and methought that the whole length of the earth was not a span long, and the water was as it had been twice as broad and as long as the earth: Even thus at y eight daies end I came home again, and fell asleep, and so I continued sleeping three daies and three nights together, and the first hour I awaked, fell fresh again to my Balender, and have made them in right ample manner as you know: & to satisfie your request for that you write unto me, I have ( in consideration of our old friendship had at the University of Wittenburg ) declared unto you my heavenly voyage, wishing no worse unto you than unto my self, that is, that your mind were as mine in all respects.

Dixi Doctor Faustus the Astrologian.

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CHAP. XXII.

How Doctor Faustus made his journey through the principal and most  
nous Lands in the world.

**D**OCTOR Faustus having overrun fifteen years of his appointed time, he took upon him a journey, with full intent to see the whole world, and calling his Spirit Mephostophiles unto him, he said, Thou knowest that thou art bound unto me upon conditions, to perform and fulfil my desire in all things, wherefore my intent is to visit the whole face of the earth, visible and invisible when it pleasest me; therefore command & irojn thee to y same. Whereupon Mephostophiles answered, I am ready my Lord at thy command: and forthwith the Spirit changed himself into the likeness of a flying horse, saying, Faustus sit up I am ready. Doctor Faustus softly sate upon him, and so waros they went: Faustus came thorow many a Land and Province, as Parnonia, Austria, Germany, Bohemia, Silezia, Saxony, Messere, During, Frankland, Swabband, Byerland, Styria, Corinthia, Poland, Litaw, Letland, Prussia, Denmark, Muscovia, Tartaria, Turky, Persia, Cathai, Alexandria, Barbilia, Ginney, Porut, the straights Maghellane, India, all about the frozen Zone, and Terra-incognita, Nova Hispaniola, the Isles of Terzera, Madera, Saint Michaels, the Canaries, and the Trenorirocio into Spain, the Mainland, Portugal, Italy, Campania, the Kingdom of Naples, the Isles of Sicilia, Malta, Majorca, Minorca, to the Knights of the Rhodes, Candy or Crete, Cypress, Corinth, Switzerland, France, Frecz and Westphalia, Zeland, Holland, Brabant, and all the seventeen Provinces in Netherland, England, Scotland, Ireland, and America, and Island, the out Isles of Scotland, the Orcades, Norway, the Bishoprick of Bream, and so home again. All these Kingdoms, and Provinces, and Countries, he passed in 25 daies, in which time he saw nothing that delighted his mind, wherefore he took little rest at home, and burning in desire to see more at large, and to behold the secrets of each Kingdom, he set forward again on his journey upon his swift horse Mephostophiles, and came to Trent, for that he chiefly desired to see this Town, and the Monuments thereof, but there he saw not many wonders, except two fair Palaces that belonged unto the Bishop, and also a mighty large Castle that was built with brick, with thrie walls, and thrie great trenches, so strong that it was impossible for any Princes power to win it: then he saw a Church wherein was buried Simeon, and the Bishop of Popo, their tombs are of most sumptuous stone marble clesed and joyned together with great bars of Iron: from thence he departed to Paris, where he liked well the Academy; and what place or Kingdom so ever fell in his mind,

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mind, the same he visited. He came from Paris to Mentz, where th  
River of Maine falls into the Rhine, notwithstanding he tarried not  
long there, but went into Campania, in the Kingdom of Neapo'y, in  
which he saw an innumerable sort of Cloysters, Panneries, & churches,  
and great houses of stone, the streets fair and large, and straught forth  
from one end of the Town to the other all alike, and all the pavement of  
the City was of brick, and the moze it rained in the Town, the fatter  
the streets were : There saw he the Tomb o<sup>r</sup> Virgil, and the high way  
that he cut through the mighty hill of stone in one night, the whole length  
of an English mile : where he saw the number of Gallies, and Argezies  
that lay there at the City head, the Wind-mill that stood in the water,  
the Castle in the water, and the houses above the water where many  
Gallies might ride most safely from rain or wind : then he saw the Castle  
on the hill over the Town, and many monuments therein, also the hill  
called Vesuvius, whereon groweth all the Grekish wine, and most plea-  
sant sweet Olives. From thence he came to Venice, whereas he won-  
dered not a little, to see a City so famously built standing in the Sea,  
where through every street the water came in such largenes, that great  
Ships and Barkes might pass from one street to another, habing yet a  
way on bothsides the water whereon men and horses might pale : He  
marbelled also how it was possible so much victual to be found in the  
Town, and so god cheap, considering that for a whole league nothing  
grew near the same. He wondred not a little at the fairnes of Saint  
Marks place, and the sumptuous Church standing thereon, called Saint  
Mark, how all the pavement was set with coloured stones, and all the  
Rod or lost of the Church double gilded over. Leaving this, he came  
to Padua, beholding the manner of their Academy, which is called the  
Mother o<sup>r</sup> Nurse of Christendom, there he heard the Doctors, and saw  
the most of the Monuments in the Town, entred his name in the Uni-  
versity of the German Nation, and wrote himself Doctor Faustus, the  
unfatiablie speculator : then saw he the worthiest Monument in the  
world for a Churc<sup>h</sup>, named Saint Antonies Cloyster, whiche for the  
Pinacles thereof, and the contrivement of the Churc<sup>h</sup>, hath not the  
like in Christendom. The Town is fenced about with three mighty  
Walls of stone and earth, betwixt the which runneth godly ditches of  
water, betwixt every four and twenty hours passeth Boats betwixt Padua  
& Venice with passengers, as they do here betwixt Londo & Gravesend,  
and even so far they differ in distanee : Faustus sheld likewise the  
Council-house and Castle, with no small wonder. Well, for ward he  
went to Rome, which lar, and doth yet lie on the River Tibris, the which  
divideth the City into two parts : over the River are four great stone  
bridges,

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Bridges, and upon the one Bridge, calle Ponte Saint Angelo, is the Castle of Saint Angelo, wherein are so many great cast pieces, as there are daies in the year, & such pieces as will shot seven bulletts off with one fire: To this Castle cometh a priuie vault from the Church and the Palace of Saint Peter, through the which the Pope ( if any danger be ) passeth from his Palace to the Castle for safe-guard: The City hath eleuen gates, and a hill called Vaticinium, whereupon Saint Peters Church is built: In that Church the Holy Fathers will hear no confessor, without the penitent bring money in his hand. Adjoyning to the Church is the Campo Santo, the which Carolus Magnus bault, when every day thirtien Pilgrims have their dinners served of the best; the is to say, Christ and his twelve Apostles; hard by this he visited the Church-yard of Saint Peters, where he saw that Pyramid that Julius Cesar brought forth of Africa: it stood in Faustus his time leaning against the Churchwall of Saint Peters: but Pope Sixtus hath erected it in the middle of Saint Peters Church-yard, it is fourteen fathom long, and at the lower end five fathom four square, and so forth smaller upward: on the top is a Crucifix of beaten gold, the stone standing on two Lions of Brass. Then he visited the seven Churches of Rome, that were Saint Peters, Saint Pauls, Saint Sebastian, Saint John Lateran, Saint Laurence, Saint Mary Magdalen, and Saint Mary Majors. Then went he, without the Town where he saw the Conduits of waters that run level through hill and dale, bringing water into the Town fifteen Italian miles off. Other mountains he saw, too many to recite: but amongst the rest he was desirous to see the Popes Court, and his manner of service at his Table, wherefore he and his Spirit made themselves invisible, and came to the Popes Court, and privy chamber, where he was; there saw he many servants attending on his Holiness, with many a flattering sycophant carrying his meat: and there he marked the Pope, and the manner of his service, which he seeing to be so unmeasurable, and sumptuous: Fye (quoth Faustus) Why had not the Devil made a Pope of me? Faustus saw there notwithstanding such as were like to himself, proud, stout, wistfull, gluttons, drunkards, whoremongers, breakers of wedlock, & followers of all manner of ungodly excess: wherefore he said to his Spirit, I thought that I had been alone a hog or pork of the Devils, but he must bear with me a little longer: for these hogs of Rome are ready fatted, and fitted to make him roast meat: the Devil might do well to spit them all, and have them to the fire and let him summon the Puns to turn the spits: for as none must confess the Pun but the Fryer, so none should turn the roasting Fryer but the Pun. Thus continued Faustus three days in the Popes Palace, and yet ha-

of Doctor Faustus.

no lust to his meat, but stoo still in the Popes chamber, and saw every thing whatoeuer it was. On a time the Pope would have a feast prepared for the Cardinal o. Pavia ; and for his aift welcome, the Cardi-  
nal was bidden to dinner, and as he late at meat , the Pope would ever be blessing and cressing over his mouth : Faustus would suffer it no longer, but up with his fist and smote the Pope on his face, and withall he laugh-  
ed that the whole house might hear him, yet none of them saw him, or  
knew where he was : the Pope perswaded his company that it was a  
damned soul, commanding Mass presently to be said for his delivery  
out of Purgatory, which was done : the Pope late still at meat but when  
the latter messe came to the Popes board, Doctor Faustus laid hands there-  
on, saying this is mine, and so he took both dish and meat, and flew  
into the Capitol o2 Campadolia, calling his Spirit unto him, and said  
come let us be merry, for thou must fetch me some wine, and the cup that  
the Pope drinks of ; and hereupon morte caval, we will make good  
cheer in spight of the Pope and all his fat Abbey lubbers. His Spirit  
hearing this, departed towards the Popes chamber, where he found them  
yet sitting quaking: wherefore he took from before y Pope y fairest piece of  
Plate o2 drinking goblet and a flagon of wine, & brought it to Faustus: but  
when the Pope and the rest of his crew perceived they were robbed, and  
knew not after what sort, they perswaded themselves that it was a dam-  
ned soul that before had hered the Pope so, and that smote him on the  
face ; wherefore he sent commandment through the whote City of Rome,  
that they should say a mass in every Church and ring all the bells, for  
to lay the walking Spirit, and to curse him with bell, book, and candle,  
that so invisibly had misused the Popes Holines, with the Cardinal  
of Pavia, and the rest of their company : but Faustus notwithstanding  
made good chear with that which he had beguiled the Pope of, and in the  
midst of the Order of Saint Bernards barefooted Fryers, as they were  
going on procession through the Market place called campo de fioro, he let  
fall his plate, dish, and cup, and withall for a farewell, he made such a  
thunder-clap and storm of rain, as though heaven and earth would habe-  
met together, and left Rome, and came to Millain in Italy, nra the  
Alps or borders of Switzerland, where he praised much to his Spirit the  
pleasures of the place, the City being founded in so brabe a plain, by the  
which ran most pleasant Rivers on every side of the same, h. bing besides  
within the compas or circuit of seven miles, seuen small Seas : He  
saw also therein many fair places, and goodly buildings, the Duke's  
Palace, and the mighty strong Castle, which is in a manner half the  
lignes of the Tarr. Moreover, it liked him well to see the Hospital of  
Saint Marys, with divers other thurs. He did there nothing worthy

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of memowr, but he departed back again towards Bologna, and from thence to Florence, where he was well pleased to see the pleasant walk of Merchants, the godly vaults of the City, for that almost the whole City is vaulted, and the houses themselves are built outwardly in such sort, that the people go under them as under a vault: Then he perused the sumptuous Church in the Dukes Castle, called Nostra Dame, one Ladies Church, in which he saw many monuments, as a Marble door most huge to look upon, the gates of the Castle are Bell mettal, wherein are graven the holy Patriarchs, with Christ and his Twelve Apostles, and divers other Histories out of the Old and New Testament: Then went he to Senia, where he highly praised the Church and Hospital of Sancta Maria formosa, with the godly buildings, and especially the fair nells and greatness of the City, and beautiful women: Then came he to Lions in France, where he marked the situation of the City, which lay between two hill, Inbironed with two waters: one worthy monument pleased him well, that was the great Church, with the Image therein: he commended þ City highly for the great resort that it had unto it of strangers: From thence he went to Cullen, w'ich lyeth upon the River of Rhine, wherein he saw one of the antientest Monuments in the world, the whch was the Tomb of þ three Kings þ came by the Angel of God, and their knowledge they had in the Stars to worship Christ, which when Faustus saw, he spake in this manner: Ah alas god men how have you erred, and lost your way: you shold have gone to Palestina and Bethlehem in Juda how came you hither? O belike after your death you were thrown into Mare Mediterraneum, about Tripolis in Syria and so you steered out of the straits of Gibralterra, in the Ocean sea, and so into the Bay of Portugal? and not finding any rest, you are driven along the coast of Gallicia, Biskey, and France, and into the Narrows Seas: Then from thence unto Mare Germanicum, and taken up I think about the Town of Dort, in Holland: you were brought to Cul'en to be burled, or else ( I think ) you came most easily with a whirl-wind over the Alps, and being thrown into the River of Rhine, it conveyed you to this place where you are kept a Monument. Then saw he the Church of Saint Ursula, where remains a Monument of the thousand Virgins: It pleased him also to see the beauty of the women. Not far from Cullen lieth the Town of Ach, where he saw the gorgeous Temple that the Emperor Carolus Quirtus built of Marble stone for a remembrance of him, to the end that at his Successors should there be Crowned. From Cullen in Ach, he went to Geneva, a City in Savoy lying near Switzerland, it is a Toun of great traffick, the Head thereof is a Bishop, whose Vice-eller Faustus and his Spirit visited for the love of his

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his god wine. From thence he went to Strasburg, where he beheld the fairest Temple that ever he had seen in his life before, for on every side thereof he might see thorow, even from the covering of the Minster, to the top of the Pinacle, and it is named one of the wonders of the World: wherefore he demanded why it is called Strasburg: his Spirit answered, because it hath so many high-ways common to it on every side, for Stras in Dutch is a high-way, and hereof came the name; Pea, (said Mephystophiles) the Church that thou so wondrest at, hath more revenues belonging to it, than the twelve Dukes of Sileia are worth, for there pertain unto this Church fifty five Towns, and four hundred and fifty three Villages, besides many houses in the Town. From thence went Faustus to Basil, in Switzerland, where the River of Rhine runneth through the Town, parting the same as the River of Thames doth London: In the Town of Basil he saw many rich Monuments, the Town walled with brick round about, without it goeth a great Trench: no Church pleased him but the Jesuits Church, which is sumptuously builded, and set full of Alabaster Pillars, Faustus made answer and said, That before this City was founded there used a Basiliscus, a kind of Serpent: this Serpent killed as many men, women, and children, as he took a sight of, but there was a Knight that made himself a cover of Crystal to come over his head, and down to the ground, and being first covered with a black cloth, over that he put the Crystal, and so boldly went to see the Basiliscus, and finding the place where she haunted, he exected her coming, even before the mouth of her Cab, where standing awhile, the Basilicus came forth, where when she saw her own venomous shadow in the Crystal, she split in a thousand pieces, wherefore the Knight was richly rewarded of the Emperour, after the which the Knight founded this Town upon the place where he had slain the Serpent, and gave it the name Basil, in remembrance of his deed.

From Basil, Faustus went to Cölnitz in Sweitz, at the head of the Rhine, where is a most sumptuous Bridge that goeth over th. Rhine, even from the gates of the Town to the other side of the stream; at the head of the River of Rhine, is a small Sea, called of the Switzers the black Sea, twenty thousand paces long, and fifty hundred paces broad. The Town Cölnitz took the name of this: the Emperour gave it a Crown for expounding of his Riddle; wherefore the Clewes named the Town Cölnitz, that is in English, Cost me nothing. From Cölnitz he came to Ulm, where he saw the sumptuous Town house built by two and fifty of the antient Senators of the City: it took the name Ulm, because the whole Land therabouts is full of Clns: but Faustus, doting to depart from thence, his spirit said unto him, Faustus, think of the

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Town as you will, it hath thre Dukedomis belonging to it, the which they have bought with ready moner. From Ulm he came unto Watzberg, the hielest Town in Frankland, wherein the Bishop altogether keþeth his Court, through the which Town passeth y River Mayne, that runs into the Rhine: thereabout groweth strong and pleasant waine, the which Faustus well proved, the Castle standeth on a hill on the North side of the Town, at the foot thereof runneth the River; this Town is full of beggerly Fryers, Nuns, Priests and Jesuits: for there are five sortes of begging Fryers, besides thre Cloysters of Nuns; at the foot of the Castle stands a Church, in the which there is an Altar, where are ingrauen all the four Elements, and all the orders and degrees in heaven, that any man of understanding whosoever that hath a light thereof may say, that it is the artificiallest thing that ever he beheld. From thence he went to Norenberg, whither as he went by the way, his Spirit informed him that the Town was named of Claudius Tiberius, the Son of Nero the Tyrant. In the Town are two famous Cathedral Churches, one called Saint Sabel, the other Saint Laurence: in which Church stands all the Reliques of Carolus Magnus, that is to say, his cloak, his hose, his doublet, his sword and Crown, the Scepter and Apple: it hath a very glorioz gilded conduit in the Market place of Saint Laurence: in which conduit is the spear that thrust our Savour into the side, and a piece of the holy Croſs, the Wall is called the fair wall of Norenberg, and 528 Streets, 160 Wells, 4 great, and 2 small clocks, 6 great gates, and 2 small dores, 8 stone Bridges, 12 small hills, 10 fair market places, 13 common hot houses, 10 Churches: Within the Town are twenty wheels of water mill, it hath 138 tall shys, two mighty Town Walls of hewed stone and earth, with very deept trenches, the walls habz 180 Towers about them, and four fair platfroms, ten Apothecaries, ten Doctors of the Common Law, fourteen Doctors of Physick. From Norenberg he went to Auspurg, where at the break of day he demanded of his Spirit whereupon the Town tok his name: This Town ( quoth he ) hath had many names: when it was first built, it was called Vindelica: secondly, it was called Zaria in the iron bridge; lastly, by the Emperour Octavus Augustus, it was called Augusta, and by the corruption of Lanugage, the Ger maine had named it Auspurg. Now soz because that Faustus had been there before, he departed ( without seeing their Monuments ) to Ravensburg, where his Spirit certified him that the City had seven names: the first Tiperia, the second Quadratis, the third Heapsolis, the fourth Reginopolis, the fift Imbriopolis, the sixt Ratisbona, the last Ravensburg. The situation of this City pleased Faustus well, also the strong and sumptuous building;

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the walls thereof runneth the River Danubius, in Dutch called Danow; into which not far from the compass of the City falleth near hand thre-score other small Rivers and fresh Waters: Faustus also liked the sumptuous stone bridge over the same water, with the Church standing thereon, the which was founded Anno 1115. the name whereof is called St. Remedian: in the Town Faustus went into the Cellar of an Inn-holler, and let out all the Beer and Wine that was in the Cellar. After whichfeat, he returned into Mentz in Bavaria, a right Princely Town: the Town appeared as if it were new, with great streets therein, both of breadth and length: from Mentz to Salisburg, where the Bishop is always resident: here saw he all the commodities that were possible to be seen: for at the Hill he saw the form of a Well made in Crystal (a huge thing to look upon) that every year groweth bigger and bigger, by reason of the freezing cold. From thence he went to Vienna in Austria, the Town is of great Antiquity, that it is not possible to find the like; in this Town, said the Spirit, is more wine than water, for all under the Town are Wells, the which are filled every year with Wine, and all the water they have runneth by this Town, this is the River Danubius. From thence he went into Prague, the chief City of Bohemia; this is divided into three parts, that is old Prague, little Prague, and new Prague: little Prague is the place where the Emperours Court is placed: upon an exceeding high Mountain there is a Castle, where are two fair Churches; in the one he found a Monument which might well have been a mirrour for himself, and that was the Sepulchre of a notable Conjuror, which by his Magick had so enchanted his Sepulchre, that whosoever set foot thereon, should be sure never to die in their beds. From this Castle he came and went down over the Bridge; this Bridge hath 24 Arches, and in the middle of the Bridge stands a very faire Monument, being a Cross builded of Stone, and most artificially carued. From thence he went into the old Prague, the which is separated from the new Prague with an exceeding deep Ditch, and round about inclosed with a wall of brick; unto this is adjoyning the Jewes Town, wherein are thirteen thousand men, women, and children, all Jewes; there he viewed the Colledge and the Gardens where all manner of savage Beasts are kept: and from thence he fetched a compass round about the three Towns, whereat he wondred greatly to see so mighty a City stand all within the walls. From Prague he fled into the air, and behought himself what he might do, or which way to take; so looked round about, and behold he espied a passing fair City, which lay not far from Prague, about somsoure and twenty miles, and that was Breslaw in Silesia, in which when he was entred, it seemed to him shith had been in Paradise so neat

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And clean were the streets, and so sumptuous were their buildings. In the City he saw not many wonders except the Brazen Virgin that standeth on a Bridge over the water, and under the which standeth a Mill like a Paper-mill, which Virgin is made to do execution upon those disobedient Town-born Children, that be so wild that thir parents cannot bridle them: which when any such are found with some hainous offence turning to the shame of their Parents and kindred, they are brought to kill the Virgin, which openeth her arms: the person then to be executed killeth her, then doth she close her arms together with such violence, that she crusheth out the breath of the party, breaketh his bulk, and so he dyeth: but being dead she openeth her arms again, and letteth the party fall into the Mill, where he is stamped into small moysels which the water carrieth away, so that no part is found again. From Bessaw he went toward Cracovia in the Kingdom of Polonie, where he beheld the Academy, the which pleased him wonderfull well: In the City the King most commonly heldeth his Court at a Castle, in which Castle are many famous Monuments; there is a most sumptuous Church in the same, in which standeth a silver Altar gilded, and set with rich stones, and over it is a conuenience full of all manner of silver Ornaments elonging to Mass. In the Church hangeth the jaw bones of a huge Dragon, that kept the Rock before the Castle was edified thereon: It is full of all manner of munition, and hath always Victuals for thre years to serue three thousand men; through the Town runneth a River, called the Vestnall or Wessell, where ober is a late wooden Bridge; this water divideth the Town and Galmere, in this Galmere dwelle the Zelos, being a small walled Town by themselves, to the number of 2500 men, women and children: within one mile of the Town there is a salt mine where they found stones of pure salt, 1000 pound, 2000 pound, or more in weight, and that in great quantity; this salt is as black as the New-castle coals when it comes out of the mines, but being beaten to powder it is as white as snow. The like they have four miles from thence at a Town called Buckma. From thence Faustus went to Sanderz, the Captain the cof was called Don Spicket Jordan, in this Town are many monuments as the Tomb and Sepulcher of Christ, in as ample manner as that is at Jerusalem, at the proper costs of a Gentleman, that went thrice a year to Jerusalem from that place, and returned agair: not far from this Town is a new Town which is a Sunnery of the Order of Saint Dioclesian, into which Town may none come except they be Gentlewomen, and well seamed, and fit to look upon, the which pleased Faustus well; but having a will to travel farther, and to see more wonders, mounting up

towards

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wards the East o'er many Landes and Provinces, as in Hungaria, Transilvania, Shede, Ingatz, Sardinia, and so into Constantinople, wh<sup>t</sup> the Turkish Emperor kept his Court: th<sup>t</sup>s City was turnamēt by Constantine the Founder therces, being buitid of very fair stōne: In the sum, the great Turk hath three fair Palaces, the walls are strong, the Pinacles are very huge, and the streets very large: but this liked not Faustus, that one man could have as many Wives as he would: the Sea runneth hard by the City, the wall hath eleven gates: Faustus alsoe there a certain time to see the manner of the Turkish Emperors service at his Table, where he saw his Royal service to be such, that he thought if all the Christian Princes should banquet together, and every one adown the feast to the utmost, that they were not able to compare with the Turk and his Table; and the rest of his country service; wherefore it so affrighted Faustus, that he vowed to be revenged on him; for his pomp he thought was more fit for himself; Wherefore as the Turks late at meat, Faustus shewd them a little Apish play, so round about the privy Chamber he sent forth flasing flames of fire insomuch that the whole company se took their meat and fled, exēpt only the great Turk himself; him Faustus charmed in such sort, that he could neither rise nor fall, neither could any man pull him up: Whith this was the Hall so light, as if the Sun had shined in the House: then cast Faustus in form of a Pope to the great Turk, saying All hail Empereor, now art thou honoured, that I so worthily appear unto thee, as th<sup>t</sup> Mahomet was wont to do: hereupon he vanished, and forthwith it thunderset that the whole Palace shok: the Turk greatly marvelled what this shold be that sobered him, and was perswaded by the chieffest Counsellours, that it was Mahomet his Prophet which had so appeared unto them, whereupon the Turk commanded them to fall down on their knees, & to give him thanks for doing them so great honor as to shew himself unto them: but the next day Faustus went in to the Castle where he kept his Wives & Concubines, in he which Castle might no man upon the pain of death come, exēpt those that were appointed by the Great Turk to be him service, and th<sup>t</sup>y were all eelte: which when Faustus perceived, he said to his Spirit Mephostophiles, how likest thou this work: Are not these faire Ladies greatly to be pitied, that thus consume their yonth at the pleasure of one only man? Wh<sup>t</sup>by ( quith the Spirit ) marest not thou instead of the Emperour imbrace his faire Ladies & do what thy heart desirereth herein, and I will aid the, and what thou wyllest thou shalt have it performed: wherefore Faustus ( being before this counsell apt enough to put such matters in pract ce ) caused a great fog to be round about the Castle, both within and without, and he himself appeared amongst the Ladies

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in all points as they used to paint Mahomet ; at which sight the Ladies fell on their knees and wo<sup>r</sup>shipped him. Then Faustus too<sup>r</sup> the fairest by the han<sup>t</sup>, and led her into a Chamber, where after his maner he fell to dalliance, and thus he continued a whole day and night, and when he had delighted himself sufficiently with her, he put her away, and made his Spirit bring him another : so likewise he kept with her twenty four hours play, causing his Spirit to fetch him most dauncy fare, and so he passed away six days, having each day his pleasure of a sundry Lady, and that of the fairest : all which time the Fog was so thick and so stinking, that they within the house thought that they had been in hell for the time, and they without wondered thereat, in such sort that they went to their prayers calling on thens god Mahomet, an worshipping of the Image ; where the sixth day Faustus crealed himself into the air like a Pope, in the sight of the Great Turk and all his peoply, and he had no sooner departed d<sup>e</sup> the Castle, but the Fog banished away : whence presently the Turk went to his Wives and Concubines, demanding of them if they knew the cause why the Castle was beset with a mist so long : they said that it was th<sup>e</sup> God Mohomet himself that had caused it, and how he was in the Castle personally 6 days, and for more certainty he hath lain with 6 of us 6 nights one after another. The Turk hearing this fell down upon his knee<sup>s</sup>, and gave Mahomet thanks, desiring him to forgive him for being offended with his visiting his Castle and Wives these 6 days ; but the Turk commanded that those whom Mahomet had lyen by, should be most carefullly looked to, perswading himself ( and so did all the whole people who knew off ) that out of them to Mahomet shold be raised a mighty Generation : But first he demanded of his Ladies, if Mahomet had not actual copulation with them according as earthly men have : Pea, my Lord (quoth one) as if you had been there your self, you could not have minded it, for he lay with me stark naked, kissed, and culled me, and so delighted me, that for my part I woulde he came two or three times a week, to serbe me in such sort again. From thence Faustus went to Aker, the which before times was called Chairam, or Memphis, in this City the Egyptian Souldan holdeth his Court : from thence the River Nilos hath his head and spring, it is the greatest fresh water River that is in the whole world, and always when the Sun is in Cancer, it overfloweth the whole Land of Egypt. Then he returned ag<sup>r</sup> towards the North East, and to the Town of Olsen and Sebala in Hungaria ; this Olsen is the closet City in Hungaria, and standing in a ferte<sup>l</sup> soil, wherein groweth most excellent wine, and not far from the Tower there is a Well called Zipzan, the Water thereof changeth Iron into Copper :

there

of Doctor Faustus.

There are mines of Gold and Silver, and all manner of metal, for Germans call this Town Olsen, but in the Hungarian speech it is Sian; in the Town standeth a very fair Castle, and very well fortifi'd. From thence he went to Austria, and so through Silesia into Saxony, unto the Towns of Magdeburg, am Lipzig, and Lubeck: Magdeburg is a Bishoprick: in this City is one of the Pitchers whereto Christ changed the water into wine in Cana in Galilee: at Lipzig nothing pleaser Faustus so well as the great Cessel in the Castle made of wood, the which is bound about with 24 Iron hoops, and every hoop weighed two hundred pound weight; you must go upon a Ladder thirty stepps high before you can look into it: he saw also the new Church-yard where it is walled, and standeth upon a faire plain; the yard is 200 paces long, and round about the side of the Wall are god places separated one from each other to see Sepulchres in, which in the middle of the yard standeth very sumptuous: therein standeth a Pulpit of white work and gold. From thence he went to Lubeck and Jamberg where he made no abode, but away again to Ersford in Durisen, where he visited the Frescold; and from Ersford he went home to Wittenburg, when he had seen and visited many a strange place, being from home one year and a half, in which time he wrought moze wonders than are here declared.

CHAP. XXIII.

How Doctor Faustus had sight of Paradise.

**A**fter this Deceit: Faustus set forth again to visit the Countreys of Spain, Portugal, France, England, Scotland, Denmark, Sweden, Poland, Muscovy, India, Catais, Africa, Persia, and lastly into Barbaria amongst the Black moors; and in all his wandering he was desirous to visit the antient Monuments and mighty hills, amongst the rest, beholding the high hill called Then's Reise, was desirous to rest upon it. From thence he went into the Isle of Britain, wherein he was greatly delighted to see the faire water, and warm Baths, the divers sorts of metal, with many precious stones, and divers eth r commodities, the which Faustus brought thence with him: He was also at the Orcades behind Scotland, where he saw the Tree that bringeth forth fruit, that when it is ripe, openeth and falleth into the water, wherein engendreth a certain kind of Fowl and Birds; these Islands are in number 23, but ten of them are not habitable, the other thirteen were inhabitated. From thence he went to the Hill Caucasus, which is the highest in all that Tropick, it lyeth near the borders o' Scythia; hereon Faustus stood and beheld many Lands and Kingdoms. Faustus being on such an

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high Hill, thought to lye over all the world, and beyond; for he went to see Paradise, but he durst not communie with his Spirit thereof; and being on the Hill Caucasus, he saw the whole Land o. India and Scythia, & as he looked towards the East, he saw a mighty clear streake of fire coming from Heaven upon Earth, even as if it had been one of the brains of the Sun. He saw in the water four mighty waters springing, one had his course towards India, the second towards Egypt, the third and fourth towards Armenia: when he sawe these he woulo never know of his Spirit what waters they were, and from whence they came: his Spirit gave him gently an answer, saying, It is Paradise that lyeth so far in the East, the Garden that God himself hath planted with all manner of pleasure: and the fiery streams which thou seest is the wall or fence of the Garden: but the clear light that thou seest afar off, that is the Angel that hath the custody thereof with a fiery sword: and althoȝd thou thinkest thy self to be hard by, thou hast yet further thither from hence, than thou hast ever bee[n]: the Water that thou seest divided in four parts, is the water that issueth out of the well in the middle of Paradise. The first is called Ganges or Pison, the second Gihon, the third Tygis, and the fourth Euphrates, also thou seest that he standeth under Libra and Aries right towards the Zenith; and upon this fiery wall, standeth the Angel Michael, with his flaming sword, to keepe the Tree of Life, the which he hath in charge. But the Spirit said to Faustus, neither thou, nor I, nor any after us, yea, all men whatsoever, are denied to visit, or come any nearer than we be.

## CHAP. XXIV.

Of a certain Comet that appeared in Germany, and how Doctor Faustus was desired by certain friends of his to know the meaning thereof.

**I**n Germany, ober the Town of Saient Elzeben, was seen a mighty great Comet, whereat the peop[e] wondered, but Doctor Faustus being there was asked of certain of his friends his judgement or opinion in the matter: Whereupon he answered: It falleth out often by the course and change of the Sun and Moon, that the Sun is under the Earth, and the Moon above: but when the Moon draweth near the change, then is the Sun so strong, that it taketh away the light of the Moon, in such sort as she is red as blood, and on the contrary side, after they have been together she soon taketh her light from him, and so increasing

### of Doctor Faustus.

increasing in light to the fall, she will be as red as the Sun was before and change her self into divers and sundry colours, of the which springeth the Prodigal Monster, or as you call it a Comet, which is a figure or token appointed of God as a forewarning of his displeasure: as at one time he sendeth hunger, plague, sword, or such like, being all tokens of his Judgements, the which Comet cometh through the corruption of the Sun and Moon, and begetteth a Monster, whose Father is the Sun and whose Mother is the Moon, Moon and Sun.

### CHAP. XXV.

Another question put forth to Doctor Faustus concerning the Stars.

There was a learned man of the Town of Halberstadt, named N. W. who invited Doctor Faustus to his Table, but falling into communication before Supper was ready, they looked out of the window, and seeing many stars in the Firmament, this man being a Doctor of Physick, and a good Astrologian, said, Doctor Faustus. I have invited you as my guest, hoping you will take in good part with me, and with all I request you to impart some of your exerience in the Stars and Planets; and seeing a Star fall, he said, I pray you Faustus what is the condition, quality or greatness of the Stars in the Firmament? Faustus answered him, My friend and brother, you see that the Stars that fall from the Heaven, when they come to the earth, they be very small indeed thinking as circles. but it being said in the Firmament, there are many as great as the City, some as great as a Province or Dukedom, others as great as the whole earth, either some far greater than the earth twelve times, and from the height of the heavens there is scarce any earth to be seen, yea the Planets in the heavens are so ne so great as this Land, some so great as the whole Empire of Rome, some as Turkey yea, some as great as the whole World.

### CHAP. XXVI.

How Faustus was asked a question concerning the Spirits that vexed men.

That is most true ( saith he to Faustus ) concerning the Stars and Planets: but I pray you in what kind or manner do the Spirits use to vex men, little by day, and so greatly by night? Doctor Faustus answered, because the Spirits are of God forbidden the light.

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their dwelling is in darkness, and the clearer the Sun shineth, the further the Spirits have their abiding from it, but in the night when it is dark, they have their familiarity and abiding neare unto us men. For although in the night we see not the Sun yet the brightness thereof so lighteth the first moving of the Firmament, as it doth here on earth in the day, by which reason we are able to see the Stars and Planets in the night, even so the rays of the Sun pierceth upwards into the firmament, the Spirits abandon the place, and so come near us on earth, the darkness filling our heads with heavy dreams and sond fancies, with thicking and ceryng in many deformed shapnes: and sometimes when men go forth without light, there falleth to them a fear, that there haue standeth up an end, so many start in their sleepe thinking there is a Spirit by them, groping or feeling for him, geting round about the house in their sleepe, and many such like fancies, and all this is so because in the night the Spirits are most familiarly by us, then we are deareous of their company, and so they carry us blinding us and plaguing us more than we are able to perceve.

## CHAP. XXVII.

How Doctor Faustus was asked a question concerning the stars that fall from heaven.

**D**octor Faustus being demanded the cause why the stars fall from Heaven, he answered, that it is but our opinion; for if one star fall, it is the great Judgement of God uppon us, as a forewarning of some great thing to come: for when we think that a star falleth, it is but as a spark that issueth from a candle, or flame of fire; for if it were a substantiall thing, we shoulde not so soon lose the sight of them as we do. And likewise if so be þ we see as it were a stream of fire fall from þ firmement, as it oft happeneth, yet are they no stars, but as it were a flame of fire vanishing, but the stars are substantiall; therefore are they firm and not falling; if there fall any, it is a signe of some great matter to come, as a scourge to a people or Countrey: and then such stars falling, the gates of Heaven are opened, and the Clouds send forth floods, and other plagues, to the damage of the whole Land and people.

CHAP

CHAP. XXVIII.

How Faustus was asked a question concerning Thunder.

In the moneth of August, there was over Wittenburg a mighty great Lightning and Thunder: and as Doctor Faustus was setting merrily in the Market place with certain of his friends and companions being Physicians, they desire him to tell them the cause of that weather: Faustus answered, it bath been commonly seen heretofore, that before a Thunder-clap fell a shower of rain, or a gale of wind; so commonly after a wind falleth rain, and after rain a Thunder-clap, such thick-pes goest to pass when the four winds meet together in the Heavens: the airy clouds are by force beaten against the fixed Crystal Firmament, but when the airy clouds meet with the Firmament, they are congealed, and so strike, and rush against the Firmament, as great pieces of ice when they meet on the water: then each other sounded in our ears, and that we call thunder, which indeed was none other than you have heard.

The third and last of Doctor Faustus his merry conceits, shewing after what sort he practised Necromancy in the Courts of great Princes: and lastly of his fearful and pitiful end.

CHAP. XXIX.

How the Emperour Carolus Quintus requested of Faustus to see some of his cunning, whereunto he agreed.

The Emperour Charles the fifth of that name, was personally with the rest of the Nobles and Gentlemen, at the Town of Ingelheim, where he kept his Court, unto the which also Doctor Faustus was sent, and being there well known of divers Nobles and Gentlemen, he was invited in the Court to meat, even in the presence of the Emperour, whom when the Emperour saw, he looked earnestly upon him, thinking by his looks he was some wonderful fellow: wherefore he asked one of his Nobles, whom he should be: He answered, that he was called Doctor Faustus; whereupon the Emperour held his peace until he had taken his repast: after which he called unto him Faustus unto his privy Chamber: whither being come, he said unto him, Faustus, I have heard much of thee, that thou art excellent in the Black Art, and

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none like thee in mine Empyre : for men say that thou hast a familiar Spirit with thes, and that thou canst do what thou list : it is therefore ( said the Emperoz ) my request of thee, that thou let me see proof of thy experiance, and I wot unto thee by the honour of my Imperial Crown, none evill shall happen unto thee for so doing. Whereupon Doctor Faustus answered his Majestie, that upon those condicions he was ready in any thing that he could to do his highnes commandement in what service he could appoint him. Well, hear then what I say ( quoth the Emperoz : ) Being once solitary in my hoale, I called to minde my Cleers and Ancestors, how it was possible for them to attain to so great degree and authority, yea, so high, that we the Successors of that line are not able to come near. As for ex ample the Great and mighty Monarch of the World Alexander Magnus, was such a pattern and specacle to all his Successors, as the Chroatles make mention of, so great riches, conquering and subduing so many Kingdoms, the which I and those that follow me ( I fear ) shall never be able to attain unto : Wherefore Faustus, my hearty desire is, that thou wouldest vouchsafe to let me see that Alexander and his Paramour, the which was prised to be so fair ; and I pray the shew me them in such sort, that I may see their personages, shape, gesture, and apparel, as they used in their life time, and that here before my face, to that end that I may say, I have my long desire fulfilled, & to praise thee to be a famous man in the Art and Experience. Doctor Faustus answered, my most excellent Lord, I am ready to accomplish your request in all thyngs, so far forth as I and my Spirit are able to performe : yet your Majestie shall know, that their dead bodies are not able substantially to be brought before you ; but such Spirits as have seen Alexander and his Paramour alive, shall appear unto you in manner & form as they both lived in their most flourishing time ; and herewith I hope to please your Imperial Majestie. Then Faustus went a little aside and spoke to his Spirit, but he returned again presently, saying, Now if it please your Majestie you shall see them, yet upon this condition, that you demand no question of them, nor speake unto them, which the Emperoz agreed unto. Wherewith Doctor Faustus opened the priuy Chamber doore : where presently entred the great and mighty Emperoz Alexander Magnus, in all things to look upon as if he had been alive, in proportion, a strong set thick man, of a middle stature, black hair, and that both thick and curled, head and beard, red cheeks, and a broad face, with eyes like a Basilisk ; he had a compleat harness furnished and ingraven exceeding rich to look upon : and so passing towards the Emperoz Carous, he made low and reverend courtesie : whereat the Emperoz Carolus would haue stood up

of Doctor Faustus.

to receive and greet him with the like reverence : Faustus took hold on him, and would not permit him to do it. Shortly after Alexander made humble reverence, and went out again : and coming to the door, his Paramour met him : her coming in made the Emperoz likewise reverence : she was cloathed in blwe Velvet wrought and embroidered with Pearls and Gold ; she was also excellent fair, like blood and milk mixed, tall and slender, with a face as round as an Apple, and ther passed certain times up and down the house, which the Emperoz marking, said to himself, now have I seen two persons which my heart hath long wished to behold : and sure it cannot otherwise be ( said he to himself ) but that the Spriets have changed themselves into these forms and have but deceived me, calling to mind the woman that raised the Prophet Samuel : and for that the Emperoz should be more satisfied in the matter, he said, I have often heard that behind in her neck, she had a great Wart or Wen : wherefore he took Faustus by the hand without any words, & went to see if it were able to be seen on her or not : But he perceiving that he came to her bowed down her neck, where he saw a great Wart, and hereupon she vanished, leaving the Emperoz and the rest well contented.

CHAP. XXX.

How Doctor Faustus in the sight of the Emperoz, conjured a pair of harts horns upon a Knights head, that slept out of a Casement.

W hen Doctor Faustus had accomplished the Emperoz desire in all things as he was requested, he went forth into the Gallerie and leaning over a rail to look into the privy Garden, he saw many of the Emperoz Comtiers walking and talking together, and casting his eyes now this way, now that way, he espied a Knight leaning out of the window on the great Wall, who was fast asleepe ( for in those daies it was hot ) but the person shall be nameles that slept, for that he was a Knight : though it was all done to no little disgrace of the Gentleman : it pleased Doctor Faustus through the helpe of his Devil Mephophilis to hem on his head as he slept a hage pair of Harts Hornes : and as the Knight awaked, thinking to pull in his head, he hit his Hornes against the glass, that the pines thereof flew about his ears. Think here how this good Gentleman was verred, for he could neither get backward nor forward ; which when the Emperoz heard, all the Courtiers laught, & came for to see what was hapned : the Emperoz also when he beheld the Knight with so faire a head, laughed heartily thereat, and was therewith well pleased. At last Faustus made him quit of his hornes again, but the Knight perceived not how they came.

CHAP. XXXI.

How the above mentioned Knight went about to be revenged of Doctor Faustus.

Doctor Faustus took his leave of the Emperoz and the rest of the Courtiers, at whose departure they were sazy, givinz him many rewards and gifts: but being a leaque and a half out of the City, he came into a wood, where he beheld the Knight that he had jested with at the Court; with others in harness, mounted upon faire Palfreys, and running with full charge towards Faustus; but he seeing their intent ran towards the bushes, and before he came among the bushes he returned again running as it were to met them that chased him: whereupon suddenly all the bushes were turned into horsemen, which also ran to encounter with the Knight and his company, and coming to them, they inclosed the Knight and the rest, and told them that they must pay their ransome before they departed, whereupon the Knight seeing himself in such distress, besought Faustus to be god to them: which he denied not but let them loose: yet he so charmed them, that every one Knight and other, for the space of a whole moneth, did wear a pair of Goats horns on their brows, and every Palfrey a vife of Ox horns on his head, and this was their penance appointed by Faustus.

CHAP. XXXII.

How three young Dukes being together at Wittenburg to behold the University, requested Faustus to help them at a wish to the Town of Munchen in Bavaria, there to see the Duke of Bavaria his Son's Wedding.

There worthy young Dukes, the which are not here to be named, but being Students all together, at the Univercisty of Wittenburg, met on a time all together, where fell in reasoning concerning the pomp and bravery that shold be in the City of Munchen in Bavaria, at the wedding of the Dukes Son, wishing themselves there but one half hour to see the manner of their jollity: to whom one replied saying to the other two Gentlemen: if it please you to gibr me the hearing I will give you good Counsel, that you may see the wedding, and be here again to night, and this is my meaning; let us send to Doctor Faustus, make him a present of some rare thing, and open our minds unto him, desiring him to assist us in our enterprize, and assure ye he will not deny to fulfill our request: hereupon they all concluded, sent for Faustus,

of Doctor Faustus.

told him their minds, and gave him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to further their journey to the uttermost: and when the time was come that the three young Gentlemen came into his house, commanding them that they would put on their best apparel and adorne themselves as rich as they could: he took off his great large cloak, went into the Garden that was adjoining unto his house, and set the three young Dukes upon his cloak, and he himself sat in the midst, but he gave them in charge, that in any wise they shoulde not at once open their mouths to speak, or make answer to any man so soon as they went out, not so much as if the Duke of Bavaria, or his Son, shoulde speak to them, or offer them courtesie, they shoulde give no word or answer again: to the which they all agreed. These conditions being made, Doctor Faustus began to conjure, and on a sudden arose a mighty wind, heaving up the Cloak, and so carried them away in the air, and in due time they came unto Munchen to the Dukes Court; where being entered into the utmost Court, the Marshal had espied them, who presently went to the Duke, shewing his Grace, that all the Lords and Gentlemen were already set at the Table, nec vithstanding there were ne vly come these godly Gentlemen with one servant, the which stood without in the Court, wherefore the good old Duke came out unto them, welcoming them, requiring what they were and whence: but they made no answer at all; whereat the Duke wondered, thinking they had been all drunke; notwithstanding for his honours sake he tooke them into the Court and feasted the r. Faustus notwithstanding spake to them, if any thing hapned otherwise than well, when I say, sit up, then fall you all on the Cloak, and good enough. Well, the water being brought; and that they must wash, one of the three had some manners, as to desire his friend to wash first, whiche when Faustus heard, he said sit up; and all at once they got on the Cloak, but he that spake fell of again, the other two with Doctor Faustus were again presently at Wittenburg: but he that remained was taken and laid in prison; wherefore the other two Gentlemen were very sorrowful for their friend, but Faustus comforted them, promising that on the mornow he shoulde also be at Wittenburg. Now all this while was the Duke taken in great fear, and stricken into an exceeding durnis, wondring with himself that his hap was so hard to be left behid, and not the rest: and now being locked and watched with so many keepers, there were also certayn of the guests that fel to reasoning with him to know what he was, and also what the other were that were banished away: But the poor prisoner, thought with himself, if I earn what they are, then it will

le evil also with me : wherefore all this while he gave no man any answer, so that he was there a whole day and gave no man a word. Wherefore the old Duke gave charge that the next morning they should rack him until he had confessed : which when the young Duke heard, he began to sorrow and to say with himself, It may be that to morrow (if Doctor Faustus come not to aid me) I shall be racked and grievously tormented, insomuch that I shall be constrained by force to more than willingly I would do : but he comforted himself with hope that his friends would intreat Doctor Faustus about his deliverance, as also it came to pass : for that before it was day, Doctor Faustus was by him, and he entreated them that watched him into such a heavy sleep, that he with his charms made open all the locks in the prison, and therewithal brought the young Duke again in safety to the rest of his fellows and friends, where they presented Faustus with a sumptuous gift, and so departed one from another.

## CHAP. XXXIII.

How Doctor Faustus borrowed money of a Jew, who laid his own Leg in pawn for it.

**I**T is a common Proverb in Germany, that although a Corse have all things at commandment, the day will come that he shall not be worth a penny : so it is like to fall out with Doctor Faustus in promising the Devil so largely : but as the Devil is the author of all lies, even so he led Faustus his mind in practising things to deceive the people, and blinding them, wherein he took his whole delight, thereby to bring himself to riches ; notwithstanding in the end he was never the richer ; and although during twenty four years of his time that the Devil set him, he wanted nothing : yet was he best pleased when he might deceive any body : for out of the mightiest Prelentates Courts in all those Countreys, he would send his Spirit to fetch away their best cheer. And on a time being in his merriment where he was banqueting with other Students in an Inn, therenuo resorted many Jewes : which when Doctor Faustus perceived, he was minded to play a merry jest to deceive a Jew, desiring one of them to lend him some money for a time ; the Jew was content and lent Faustus threescore Dollers for a month, which time being expired, the Jew came for his money and interest : but Doctor Faustus was never minded to pay the Jew again : at length the Jew coming home to his house, add calling importunately for his money, Doctor Faustus made him this answer : Jew, I have no money, nor know I how to pay thee : but notwithstanding to the

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and thou mayest be contented, I will cut off a limb of my body, be it arm or leg, and the same thou shalt have in pawn for the money; yet with this condition, that when I shall pay the thy money again, then thou shalt give me my limb. The Jew that was never fit unto a Christian, thought with himself this lew is right for my purpose that will lay his limb in pawn for money; and was exceeding well content; wherefore Doctor Faustus took a saw, and therewithal seemed to cut off his leg, being notwithstanding nothing so. Well, he gave it to the Jew, yet upon this condition, when I got money to pay, the Jew should be thereto him his leg, to the end he might set it up again. The Jew was with the master very well pleased, took his leg and departed, and having far home he was somewhat weary, and by the way he thus behought him, lo at he'p me a knaves leg! If I shold carry it home, it would sink and infect my house: besides it is too hard a piece of work to set it up again: Wherefore what an Ifs was Faustus to lay so great a pawn upon so faire a summe of money: and for me part, quoth the Jew to himself, this will never profit me any thing, and with these words he cast the leg away from him into a ditch. All this Doctor Faustus knew right well, wherefore within three days after he sent for the Jew, to make him payment of his 60 dellers: the Jew came, and Doctor Faustus demanded his pawn, there was no money ready for him: The Jew answered, the pawn was not profitable nor necessary for any thing, for I cast it away: but Faustus threatening, reprieved, I will have my leg again, or else one of thine too; The Jew fell to intreat, promising him to give him what money he would ask if he would not deal scratably with him: wherefore the Jew was constrained to give him 60 dellers more to be rid of him, and yet Faustus had his leg on, for he had but blinded the Jew.

## CHAP. XXXIV.

### How Doctor Faustus deceived the horse-courser.

A fter this manner he deceived a horse-courser, at a Fair called Pheisering: so Faustus through his connivance had gotten an excellent fair Horse, whereupon he rid to the Fair, where he had many Chapman that offered him money; Lastly he sold him for forty dollars, and willing him that bought him, that in a wise he should not ride him over the water: But the horse-courser marbelled with himself that Faustus had him ride over no water; but (quoth he) I will strive, and forthwith he rid him into the river; presently the horse vanished

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from under him, he lest on a bottle of straw, insomuch that the man was almost swyned ; the Horse-courser knew well where he lay that had sold him his Horse : whereupon he went angrily to his Inne : where he found Doctor Faustus fast asleep, and snoring on a bed : but the Horse-courser could no longer forbear him, but took him by the leg, and began to pull him off the bed : but he pulled him so that he pulled his leg from his body, insomuch that the Horse-courser fell backworts in the place , then began Doctor Faustus to cry with open throat, he hath murthered me. Whereat the Horse-courser was afraid , and gave the slight thinking none other with himself, but that he had pulled his leg from his body : by this means Doctor Faustus kept his money.

### CHAP. XXXV.

How Doctor Faustus eat a Load of hay.

D OCTOR Faustus being at a Town in Germany, called Zwickow, where he was accompanied with many Doctors and Masters, and going forth to walk after supper, they met with a Clown that drew a load of Hay, God evn, good fellow said Faustus to the Clown, what shall I give thee, to let me eat my belly full of Hay? the Clown thought with himself, what a mad man is this to eat Hay? thought he with himself, thou wilt not eat much ; they agreed for three farthings he should eat as much as he could : wherefore Doctor Faustus began to eat, and so ravenously, that all the rest of the company fell a laughing : blinding so the poor Clown, that he was sorry at his heart, for he seemed to have eaten more than half of the Hay : wherefore the clown began to speak him fair, for fear he should have eaten the other half also : Faustus made as though he had pity on the clown, and went away : when the clown came in the place where he would be, he had his Hay again as he had before, a full load.

### CHAP. XXXVI.

How Doctor Faustus served the twelve Students.

A T Wittenburg before Faustus his house, there was a quarrel betwixen seven Students, and five that came to part the rest, one party being stronger than the other. Wherefore Faustus seeing them to be ever matcht, conjured them all blind, insomuch that the one could not see the other, and he dealt so with them, that they fought and smote at one another still, whereat all the beholders fell a laughing : and thus

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thus they continued blind, beating one another, till the people parted them and led each one to his own house : where being entered into their houses, they received their sight perfectly again.

CHAP. XXXVII.

How Doctor Faustus served the drunken clowns.

Doctor Faustus went into an Inne wherein was many Tables full of Clowns, the which was tippling han after han of excellent wine, and to be short they were all drunken : and as they sate, they so sang and hollowed, that one could not hear a man speak for hem : this angered Doctor Faustus : wherefore he said to them that called him in, mark my Masters, I will shew a merry jest : the Clowns continued still hollowing and singing ; he conjured them that their mouths stood as wide open as it was possible for them to hold them, and never a one of them was able to close his mouth again : by and by the noise was gone, the Clowns notwithstanding looked earnest one upon another, and knew not what was hayned : one by one they went out, and so soon as they came without, they were all as well as ever they were, but none of them desired to go in any more.

CHAP. XXXVIII.

How Doctor Faustus sold five Swine for six dollars a piece.

Doctor Faustus began another jest ; he made ready five fat Swine, the which he sold to one for six dollars a piece, upon this condition that the Swine-driver should not drive them into the water. Doctor Faustus went home again, and as the Swine had souled themselves in the mud, the Swine-driver drove them into the water, where presently they were changed into so many bundles of straw, swimming upright in the water : the buyer looked willy-nilly upon them, and was sorry in his heart ; but he knew not where to finde Faustus ; so he was content to let all go, and lose both money and Hogs.

CHAP. XXXIX.

How Doctor Faustus played a merry jest with the Duke of Anhalt in his Court.

Doctor Faustus on a time went to the Duke of Anhalt, who well comes him very courteously ; this was in the month of January : where sitting at Table, he perceiveth the Dutchess to be with childe : and

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so bearing himself until the meat was taken from the Table, and that they brought to the banqueting dishes, Doctor Faustus said to the Dutchess, Gracious Lady, I have always heard that great bellied women do alwaies long for some dainties : I beseech therefore your Grace, hie net your mind from me, but tell me what you desire to eat : She answered him, Doctor Faustus, now truly I will not hide from you what my heart doth much desire : namely, that if it were now Harvest, I would eat my belly full of Grapes and other dainty fruit. Doctor Faustus answered hereupon, Gracious Lady, this is a small thing for me to do, for I can do more than this : wherefore he took a plate, and set it upon one of the Casements of the Window, holding it forth, where incontinent he had his dish full of all manner of fruit, as red and white Grapes, Peares, and Apples, the which came from out of strange Countreys : all these he presented to the Dutchess, saying, Madam, I pray you vouchsafe to taste of this dainty fruit, the which came from a far Country, for then the summer is not yet ended. The Dutchess thanked Faustus highly, and she fell to her fruit with full appetite : the Duke of Anhalt notwithstanding standing could not withhold to ask Faustus with what reason there were such young fruits to be had at that time of the year ? Doctor Faustus told him, May it please your Grace to understand, that the year is divided into two circles of the whole world, that when with us it is Winter, in the contrary circle it is notwithstanding Summer : so in India and Saba, there faileth nor setteth a Sun, so that it is so warm, that they have twice a year fruit : and Gracious Lord I have a swift Spirit, the which can in a twinkling of an eye fulfil my desire in any thing : wherefore I sent him into those Countreys, who hath brought this fruit as you see, whereat the Duke was at great admiration.

## CHAP. XL.

How Doctor Faustus through his charms made a great Castle in the presence of the Duke of Anhalt.

Doctor Faustus desired the Duke of Anhalt to walk a little forth of the Court with him : wherefore they went together in the field, where Doctor Faustus (through his skill) had placed a mighty Castle which when the Duke saw, he wondered thereat, so did the Dutchess and all the beholders, that on that hill which is called Rohrbudel, should on the sudden be so fair a Castle. At length Doctor Faustus desired the Duke and the Dutchess to walk with him into the Castle, which they denied not. This Castle was so wonderful strong, having about it a great deep trench of water, the which was full of fish and all manner

of Doctor Faustus.

manner of water fowl, as Swans, Ducas, Geese, Bitterns, and such like : About the wall was five stone doors, and two other doors also ; within was a great open Court, wherein was enchanted all manner of wild beasts, especially such as was not to be found in Germany, as Apes, Bears, Busses, Antelopes, and many more strange beasts : also there were Harts, Hinds, Roe-Bucks, and Does, and wild Swine. All manner of Land-fowl that any man could think on, which flew so in one tree to another. After all this he set his guests to the Table, being the Duke and the Dutchels with all their train, for he had prepared them a most sumptuous feast both of meat, and also of any kind of drinck, for he set nine Pels of meat upon the board at once, and all this must his Wagner do, to place all things on the board, the which was brought unto him by the Spirit invisibly of all things their hearts could desire, as wild fowl, Venison, and all manner of dainty fish that could be thought on : of wine also great plenty, and of divers sorts, French wine, Cullen wine, Crabashir wine, Renish wine, Spanish wine, Hungarian wine, Watzburg wine, Palmsley and Hack : in the whole there were 100 Cans standing round about the house. This sumptuous banquet the Duke took thankfully, and afterwards he departed homewards, and to their thinking they had neither eat nor drunk, so were they blinded while they were in the Castle. But as they were in their Palace, they looked towards the Castle, and beheld it all on a flame of fire, and all those that saw it wondered to hear so strange a noise, as if it had been great Ordinance should have shot off : and thus the Castle burned and consumed clean away, which done, Doctor Faustus returned to the Duke, who gave him great thanks for shewing of him so great a courtesie, and gave him a hundred dollars, and liberty to depart or stay there at his own discretion.

CHAP. XL.

How Doctor Faustus , with his company visited the Bishops of Salzburgs Wine-cellier.

D OCTOR Faustus having taken leave of the Duke, he went to Wittenburg, near about S hrobbetide, and being in company with certain Students, Doctor Faustus was himself the god Bacchus, who having well feasted the Students before with dainty fare after the manner of Germany, where it is counted no feast, unles all the bidden guests be dranken, which Doctor Faustus intending, said, Gentlemen and my guesse, will it please you to take a cup of wine with me in a place or celler whereunto I will bring you ? They all sat willingly, we will : which when Doctor Faustus heard, he took them forth, set either of them

upon a Helyswand and so was conjured into the Bishop of Salzburg his Cellar, for thereabouts grew excellent pleasant wine ; there ieu Faustus and his company a drinking and swolling, not of the worst but of the best. And as they were merry in the Cellar, came down to draw drinck the Bishopps Butler : which when he perceiued so many persons there, he cryed with a lond voice, Theves, theves. This spighted Doctor Faustus wonderfullly wherefore he made every one of his company to sit on their Helyswand, and so banished away ; and in parting Doctor Faustus took the Butler by the hair of the head, and carried him away with them untill they came to a mighty high lopped tree ; and on the top of that huge tree he set the Butler, where he remained in a most fearfull perplexity. Doctor Faustus departed to his house, where they took then Valete one after another, drawing the wine that they had stolen in their boates of glasse out of the Bishoppes Cellar. The Butler that had helpe himself by the hinde up on the lopped tree all the night, was almost frozen with cold, espyng the sun, and seeing the tree of huge great highnes, thought with himselfe it is impossible to come off this tree without peril of death : at length espyng certaine Clowns passing by, he cryed for the love of God help me down : the Clowns seeing him so high, wondered what mad man would climb up so huge a tree : wherefore as a thing most miraculus, they carried him down to the Bishopps Salzburg : then was there great running on every side to see him on the tree, and many devices they practised to get him down with ropes : and being demanded by the Bishop how he came there : he said that he was brought thither by the hair of the head, by certaine theves that were robbing of the Wine-cellier, but what they were he knew not, (so said he ) they had faces like men, but they wrought like devils.

## CHAP. XLII.

How Doctor Faustus kept his Shrovetide.

**T**HREE were seuen Students and Masters that studied Divinity Juris prudentia & Medicina ; all these having consented, were agreed to visit Doctor Faustus and to celebrate Shrovetide with him ; who being come to his hause, he gave them their welcome, for they were his dear friends, desiring them to sit downr, where he serued them with a very good Supper of Hens, Fish, and other roast, yet were they but lightly heared : Wherefore Doctor Faustus comforted his guests, excusing himselfe that they had stolen upon him so suddenly, that he had not leisure to provide for them so well as they were worthy ; but my good friends (meth he ) according to the use of our Country, we must drinck all this night ; and so a draught of the best Wine bedwards is commendable.

of Doctor Faustus.

for you know that b<sup>r</sup> great Potentates Certes they use at this night  
great feasting ; the like will I do for you ; for I have there great Flag-  
gons of Wine , the first is full of Hungarian Wine , containing eight  
Gallons : the second of Italian Wine , containing sev<sup>r</sup>n Gallons ; the  
the third containing six Gallons of Spanish Wine , all the whiche we will  
tipple up before it be day ; besides we haue sixteen dishes of meat , the  
which my Spirit Mephophilis hath setcht so far, that it was cold before  
he brought it , and they re all full of the daintie things that ones heart  
can devise ; but saith Faustus , I must make the n hot again ; and you  
may believe me Gentleman , that this is no blinding of you : whereas  
you think that this is no natural food , verily it is as good and as pleasant  
as ever you eat . And having ended his tale , he com manded his boy to lay  
his cloth , whi<sup>ch</sup> done , he serued them with fifteen Dishes of Peat , ha-  
ving three dishes in a Dels , in the which were all manner of Celenion ,  
and dainty wild-fowl ; and for Wine there was no lack , as Italian  
Wine , Hungarian Wine , and Spanish Wine ; and when they were all  
made b<sup>r</sup> zu ik , & that they had almost eaten their god cheet : they began to  
sing and dance until it was day , and so they departed evry one to his  
own habitation : at whose departing Doctor Faustus desired them to be  
his guests again the next day following .

CHAP. XL III.

How Doctor Faustus feasted his guests on Ash-wednesday .

Upon Ash-Wednesday came unto Doctor Faustus , his bidden  
guests , the Students , whom he feasted very royally ; insomuch  
that they were all full and lusty , dancing and singing as the night be-  
fore : and when the high glasses and goblets were caroused one to another ,  
Doctor Faustus began to play them some pretty seats , insomuch that round  
about the Hall was heard most pleasant musick , and that in sundry pla-  
ces : in this corner a Lute , in another a Cornet , in another a Citara ,  
Clarigolds , Harry , Horn-pipe ; in fine , all manner of Musick was heard  
there in that instant , wh<sup>e</sup>reat all the glasses and goblets , cups and pots ,  
dishes , and all that stood upon the board began to dance : then Doctor  
Faustus took ten stone p<sup>t</sup>s , and set them down on the floor , where pre-  
sently they began to dance , and to smite one against another , that the shi-  
vers flew round about the whole house , whereat the whole company fell  
a laughing : then began he another jest , he set an instrument upon the  
Table , and caused a mighty great Ape to come among them , which  
Ape began to dance and skip , shewing them many merry conceits . In  
this and such pastime they passed away the whole day ; when night being  
come Doctor Faustus bid them all to supper , which they lightly agreed  
unto ,

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unte, for Students in these casz are easily intreat. & wherefore he promised to feast them with a banquet of Fowl, and afterwards they would go all about with a Mask ; then Doctor Faustus put forth a long pole out of the window, whereupon presently there came innumerable of Birds, and wild fowl, and so many as came had not the power to fly away again, but he took them, & flung them to the Students, who lightly pulled off the necks of them, and being roasted, they made their Supper ; which being ended, they made themselves ready for the Mask ; Doctor Faustus commanded every one to put on a clean shirt over the other Cloaths : which being done, they looked one upon another ; it seeming to each one of them that they had no heads ; and so they went forth unto certain of their neighbours, at which sight the people were most wonderfully afraid, and as the use of Germany is, that wheresoever a Mask entreteth, the good man of the house must feast them ; so as these Maskers were set to their banquet, they seemed again in their former shape with heads, insomuch, that they were all known who they were : and having late, and well eat and drunk, Doctor Faustus made that every one had an Asses head on, with great and long ears, so they fell to dancing and to drive away the time until it was mid-night, and then every one departed home, and as soon as they were out of the house, each one was in his natural shape, and so they ended, and went to sleep.

## CHAP. XLIV.

How Doctor Faustus the day following was feasted by the Students, and of his merry jests with them while he was in their company.

**T**he last Bacchanalia was held on Thursday, where ensued a great Snow, and Doctor Faustus was invited unto the Students that were with him the day before, where they had prepared an excellent banquet for him, which banquet being ended, Doctor Faustus began to play his old pranks : and forthwith was in the place thirteen Apes, that took hands, and danced round in a ring together, then they fell to tumbling and vaulting, one after another, that it was most pleasant to behold : then they leaped out of the window, and vanished away : then they set before Doctor Faustus a roasted Calves head, which one of the Students cut a piece off, and laid it on Doctor Faustus his trencher, which piece was no sooner laid down, but the Calves head began to cry mainly out like a man Murther, Murther, but alas what dost thou to me ? whereat they were all amazed, but after a while considering of Faustus his jesting tricks, they began to laugh, and they pulled asunder the Calves head, and eat it up. Whereupon Doctor Faustus asked leave to depart, but they would in no wise agree to let him go, except that he would promis-

of Doctor Faustus.

to come again presently : then Faustus through his cunning made a sledge, the which was drawn about the house with four stery Dragones; this was fearful for the Students to behold, for they saw Faustus ride up and down as though he would have fired and slain all them that were in the house. This sport continued untill midnight, with such a noise that they could not hear one another, the heads of the Students were so light, that they thought themselves to be in the air all that time.

C H A P . X L V .

How Doctor Faustus shewed the fair Helena unto the Students upon the Sunday following,

The Sunday following came the Students home to Doctor Faustus his own house, and brought their meat and drink with them, those men were right welcome guests unto Faustus, wherefore they all fell to drinking wine smoothly : and being merry, they began some of them to talk of the beauty of women, and every one gave forth his verdict what he had seen, and what he had heard : so one amongst the rest said, I never was so desirous of any thing in this world as to have a sight ( if it were possible ) of fair Helena of Greece, for whom the worthy Town of Troy, was destroyed and razed down to the ground : therefore saith he, that in all mens judgements she was more than commonly fair, because that when she was stolen away from her husband there was for her recovery so great bloodshed.

Doctor Faustus answered, for that you are all my friends, and are so desirous to see that stately Pearl of Greece, fair Helena, the wife to King Menelaus, and daughter of Tyndarus and Leda, sister to Castor and Pollux, who was the fairest Lady of all Greece, I will therefore bring her into your presence personally, and in the same form and attire as she used to go when she was in her chiefe flower and pleasantest prime of youth. The like habe I done for the Emperour Carolus Magnus : at his desire, I shewed him Alexander the Great, and his Paramour ; but (said Doctor Faustus ) I charge you all that upon your perils you speak not a word, nor rise up from the Table so long as she is in your presence ; and so he went out of the Hall returning presently again : after whom immediately followed the fair and beautiful Helena, whose beauty was such, that the Masters were all amazed to see her, else rating her rather to be an heavenly than an earthly creature: this Lady appeared before them in a most rich gowne of purple Welvet, costly imbrodered : her haire hanged downe loose, as fair as the beaten Gold, and of such length, that it reached downe to her haumis, having most amorous cole-black eyes, a sweet and pleasant round face, with lips as red as any Cherry, her

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cheeks of a rose-colour, her mouth small, her neck white like a swan, tall and slender of personage: in summe, there was no imperfect place in her: she looked round about her with a roving hale: eye, a smiling and wanton countenance, which near hance inflamed the hearts of all the Students, but that they persuaded themselves she was a Spirit, which made them lightly pass away in hancie: and thus fair Helena and Faustus went out again one with another. But the Students, at Faustus entering into the Hall again, requested him to let them see her again the next day, for that they will bring with them a Painter to take a Counterfeite, which he denied, affirming that he could not always raise up his Spirit, but only at certain times; yet said he I will give in to you her Counterfeite, which shall be as good to you, as if your self shoud see the drawing thereof; which they received according to his promise, but soon after lost it again. The Students departed from Faustus to their severall lodgings, but none of them could sleepe that night for thinking on the beauty of fair Helena: therefore a man may see how the Devil blindeth and enflameth the heart oftentimes with lust, that men fall in love with Harlots from which their minds can afterwards be hardly removd.

## CHAP. XLVI.

How Doctor Faustus conjured the four wheels from the Clowns Waggon.

**D**OCTOR Faustus was sent for to come to the Marshal of Brunswick, who was most vexedly troubled with the falling of his nes, now Faustus had his qualitie: he seldom rid, but commonly walke a foot, to ease himself when he list: and as he came near unto the Town of Brunswick, there overtook him a Clown: with four Horses, and an empty Waggon: whom Doctor Faustus (jesting to tryhim) said I pray thee god fellow, let me ride a little to ease my weary legs; which the buzzard als denver, saying, that his horses was weary, and he would not let him get up. Doctor Faustus did this but to prove this Clown if there were any courtesie to be found in him, if need were: but such churlishnes is usually found among Clowns: but he was well requited by Faustus, even with the like payment; for he said to him, thou dotish Clown, void of all humanity, seeing thou art of so churlish a disposition, I will pay thee as thou hast deserved; for the four Wheeles of thy Waggon thou shal have taken from thee, let me see then how thou canst shift, wherupon his wheeles were gone, his Horses fell also down to the ground as though they had been dead: whereat the Clown was sore affrighted, measuring

of Doctor Faustus.

it as a just scourge of God for his sins and churlishness : wherefore with trembling and wailing, he humbly besought Doctor Faustus to be good unto him, confessing he was worthy of it ; notwithstanding if it pleased him to forgive him, he would hereafter do better : which submission made Faustus his heart to relent, answering him on this manner : Wel' do so no more, but when a poor man desichest thee, see that thou let him live : bat yet thou shalt not go altogether clear, for although thou have again thy four wheels, yet thou shalt fetch them at the four Gates of the City, so he threw Dask on the Horses, and rev'd them again ; and the Clown for his churlishness, was tain to fetch his wheel's, spending his time with weariness : whereas if before he had shewed a little kindness, he might quietly have gone about his busyness.

CHAP. XLVII.

How four Juglers cut one another's heads off, and set them on again, and Faustus deceived them.

Doctor Faustus came in Lent unto Frankland fair, where his Spur Mephastophiles gave him to understand that in an Inn were four Juglers that cut one another's heads off : and after their cutting off sent them to the Barber to be trimmed, which many people saw. This angered Faustus, for he intent to have himself the only one in the Devil's banquet, and went to the place where they were, to beguile them : and as the Juglers were together, ready one to cut off another's head, there stood also the Barber ready to trim them, and by them upon the Table stood like a glass full of distilled waters, and he that was the chiefest among them, stood by it. Thus they began, they smote off the head of the first, and presently there was a Lilly in the glass of distilled water, where Faustus perceived this Lilly as it was springing and the chief Jugler named it the tree of Life : thus dealt he with the first, making the Barber wash and comb his head, and then he set it on again, presently the Lilly vanished away out of the water, whereat the man had his head whole and sound again : the like did he with the other two : and as the turn and lot came to the chief Jugler that he also should be beheaded, and that this Lilly was most pleasant, fair and smelling sweet, they smote his head off, and when it came to be Barred it troubled Faustus his conscience, insomuch that he could not abide to see another do any thing, for he thought himself to be the principal controller in the world : wherefore Doctor Faustus went to the Table, whereas the other Juglers kept that Lilly, and so he took a small hulse and cut off the stalk of the Lilly, saying to himself, none of them shall blind Faustus : yet no man saw Faustus eat the Lilly : but when the rest of the Juglers thought

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thought to have set on their Masters head, they could not : wherefore they looked on the Lilly, and found it bleeding : by this means the Jugler was beguiled, and so dyed in his wickednes : yet no one thought that Doctor Faustus had done it.

## CHAP. XLVIII.

How an old man, the neighbour of Faustus, sought to perswade him to mend his evil life, and to fall unto repentance.

**A** Good Christian, an honest and verturng old man, a lover of theho  
ly Scriptures, who was neighbour to Doctor Faustus, when he  
perceaved that many Students had their recourse in and out unto Doc  
tor Faustus, he suspected his evill life, wherefore like a friend he invited  
Doctor Faustus to supper unto his house, to y which he agreed, and habing  
e fared there banquet, the old man began with these words ; My lobing  
friend and neighbour Doctor Faustus, I am to desire of you a friendly and  
Christian request, beseeching you would bouchsafe me to be argry with  
me, but friendly reselue me in my doulte, and take my poor invitng in  
good part. To whom Doctor Faustus answered my good neighbour, I  
pray you say your mind. Then began the old patron to say, my good  
neighbour, you know in the beginning how that you have deserd God and  
all the West of Heaven, and given your soul to the Devil, wherewith  
you habe incurred Gods high displeasure, and are become from a  
Christian far worse than a Heathen person ; Oh consider what you  
have done, it is not only the pleasure of the body, but the safety of the  
soul that you must have respect unto : of which if you be careless, then  
are you cast away, and shall remain in the anger of the Almighty Go.  
But yet it is time enough, O Faustus, if you repent and call upon the  
Lord for mercy, as we habe example in the Acts of the Apostles, the eight  
Chaprer, of Simon in Samaria, who was led out of the way, affirming  
that he was Simon homo sanctus ; This man notwithstanding in the end  
was converted, after he had heard the Sermon of Philip, for he was bap  
tized, and saw his sin and repented. Likewise I beseech you good bre  
ther Doctor Faustus let my rude Sermon be unto you a conuersation, and  
forget thy filthy life that thou hast led, repent, ask mercy, and live : for  
sacred Christ saith, Come unto me all ye that are weary and heavy laden,  
and I will refresh you. And in Ezechiel, I desire not the death of a sinner,  
but rather that he will convert and live. Let my words good brother  
Faustus pierce into your Adamant heart, and desire God for his Son Christ  
his sake to forgive you. Wherefore have you lived so long in your deb  
liche

## of Doctor Faustus.

ill practices, knowing that in the old and new Testament you are forbidden, and men should not suffer any such to live, neither have any conversation with them, for it is an abomination unto the Lord, and that such persons have no part in the Kingdom of God. All this while Doctor Faustus heard him very attentively, and replied: Father rose persuasions like me wondrous well, and I thank you with all my heart for your good will and counsel, promising you, as far as I may to allow your discipline; whereupon he took his leave, and being come home, he laid him very penitent on his bed, bethinking himself of the words of this old man, and in a manner began to repent that he had given his soul to the Devil, intending to deny all that he had promised to Lucifer. Continuing in these cogitations, suddenly his Spirit appeared unto him, clapping him upon the head, and wrung it as though he would have pulled his head from his shoulders, saying unto him, Thou knowest Faustus, that thou hast given thy self, body and soul, to my Lord Lucifer, and thou hast vowed thy self an enemy to God and to all men: and now thou beginnest to hearken to an old doting fool, which persuadeth thee as it were to good, when indeed it is too late; for thou art the Devil, and he hath great power presently to fetch thee. Wherefore he hath sent me unto thee to tell thee, that seeing thou hast sorrowed for that which thou hast done, begin again and write another writing with thine own blood; if not, then will I tear thee in pieces. Hereat Doctor Faustus was sore afraid, and said My Mephostophiles, I will write again what thou wilt; Then presently he sate him down, and with his own blood wrote as followeth. Which writing was afterwards sent to a dear friend of Faustus being his kinsman.

### C H A P. X L I X.

How Doctor Faustus wrote the second time with his own b'ood, and gave it to the Devil.

I Doctor John Faustus do acknowledge by this my deed and handwritting, that since my first writing, which is seventeen years past, I have right willingly held, and have been an utter enemy to God and all men: the which I once again confess, and give fully and wholly my self unto the Devil, both body and soul even unto great Lucifer, and that at the end of seven years ensuing after the date hereof, he shall have to do with me according as it pleaseth him, either to lengthen or shorten my Life as it pleaseth him: and hereupon I renounce all persuaders, that seek to withdraw me from my purpose by the word of God; either ghostly or bodily; and further I will never give ear to any man, be he

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Spiritual or temporal, that mēth any matter for the salvation of my soul. Of all this writing, and that therein contained, be witness my blot, which with mine own hands I have begun and ended: dated at Wittenburg the 25 o July.

Lies presently upon the making of this writing he became so great an enemy to the poor old man, that he sought his life by all means possible; but this good old man was strong in the Holy Ghost that he coul not be vanquished by any means: for about two days after that he had exhortation Faustus, as the poor old man lay in his bed, suddenly there was a mighty rambling in that chamber, the which he was never wont to hear: & he heard as it had been the groaning of a Soul which lasted long: when upon the good old man began to jest and mock, and said, Oh what Barbarian cry is this? Oh foul Bird what foul Musick is this? A fair Angel, that could not tarry two days in his place? Beginnest thou to turn into a poor mans house, where thou hast no power, and wert not able to keep thine own two days? with these and such like words, the Spirit departed: and when he came home, Faustus asked him how he had sped with the old man: & to whom the Spirit answered. The old man was harnessed so, that he could not once lay hold upon him, but he would not tell now the old man had mocked him, for the Devils can never abide to hear of their fall. This doth God defend the hearts of all honest Christians that betake themselves to his tuition.

## CHAP. L.

How Doctor Faustus made a marriage between two Lovers.

**I**N the City of Wittenburg was a Student, a Gallant Gentleman, named Dr. F. His Gentleman was far in Love with a Gentlewoman, fair and proper of personage: this Gentlewoman had a Knight that was a suitor unto her, and many other Gentlemen, the which desired her in Marriage, but none could obtain her. So it was that in despite with himself, that he pined away to the skin and bones. But when he opened the matter to Doctor Faustus, he asked counsel of his Spirit Mephophilus, the which told him what to do. Whereupon Doctor Faustus went home to the Gentleman, who had him be of good cheer, for he shoulde have his desire, for he wold help him to that he wished for, and that this Gentlewoman shoulde love none other bat him only: wherefore Doctor Faustus so changed the mind of the Damosel by the Practice he wrought, that she could do no other thing but think on him whom before she had hated, neither cared she for any man but him alone. The device was thus: Faustus commanded the Gentleman that

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he shold cleath himself in all the best apparell that he hid, and that he shold go unto the Gentlewoman and shew himself, giveng him a King, commanding him in any wise that he shold dance with her before he departed: who following his counsel, went to her, and when they began to dance, they that were sutors, began to take every one his Lady by the hand: this Gentleman tooke her who before had so disdained him: and in the dance he put the King into her hand, that Faustus had given him, which she neuer toucht, but she fell presently in love with him, looking at him in the dance, and many times twinkling at him, rolling her eyes, and in the end she asked him if he could love her, and make her his wife: He gladly answered that he was content: whereupon they concluded, and were married by the means and help of Faustus, for which the Gentleman well rewarded him.

CHAP. LI.

How Doctor Faustus led his friends into his garden at Christmas, and shewed them many strange sights, in the 19. year.

**I**n December, about Christmas, in the City of Wittenburg were many young Gentlemen, whitch were come out of the Countrey to be merry with their Friends: amongst whom there were certain well acquainted with Doctor Faustus, who often invited them home unto his house: they being there on a certain time, after dinner he had them into his Garden, where they beheld all manner of flowers, and fresh herbe, and trees bearing fruit, and blossoms of all sorts: who wondered to see that his Garden shold so flourish at that time as in the midst of the Summer, and abroad in the Streets, and all the Countrey lay full of Snow and Ice: wherefore this was noted of them as a thing miraculous, every one gathering and carrying away all such things as they best liked, and so departed, delighted with these sweet smelling flowers.

CHAP. LII.

How Doctor Faustus gathered together a great Army of men in his extremity, against a Knight, that would have conjured him on his own Journey.

**D**octor Faustus Travellled toward Ezelben, and when he was nigh half the way, he espied Seuen Horsemen, and the chief of them he knew to be the Knight with whom he had jested in the Emperors Court, for he had left a great pair of Harts Horns upon his head: and when the Knight now saw that he had fit opportunity to be revenged

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of Faustus, he ran upon him and those that were with him to mischeif him, intending privily to slay him: which when Faustus espied, he vanished away into a wood that was hard by them, but when the Knight perceved that he was vanished away, he caused his men to stand still: b. t where they remained they heard ali manner of war-like instruments of Musick, as Drums, Flues, Trumpets and such like, and a certain troop of Horsemen running towards them: then they turned another way, and were also met on that side: then another way, and yet were also met on that side: so that whichever they turned themselves, they were encircled: insomuch that when the Knight perceved that he could escape no way, but that his enemies lay on him whichever way soever he offered to fly, he took a good heart and ran amongst the thickest, and thought with himself better to dye than to live with so great infamy: therefore leing at handy blows with them he demanded y<sup>e</sup> cause why they shold so use them: but none of them would give him answer, untill Doctor Faustus shewed himself unto the Knight: whereupon they enclesed him round, and Doctor Faustus said unto him, Sir, yield your weapon and your selfe, otherwise it will go hard with you. The Knight knew no other, but that he was conserued with a host of men, whereas indeed they were none other than Devils, yfelded: then Faustus took away his sword, his pike, and horse, with all the rest of his compaioners. And further he said unto him, Sir, the chiefe General of our Army hath commanded me to deal with you according to the Lawe of Armes, you shall depart in peace whither you please: and then he gaue the Knight a horse after the manner, and set him thereon, so he rode, the rest went on foot untill they came to their gne, where he being alighted, his Page rode on his horse to the water, and presently the horse vanisched away, the Page being almost sunk, and drowned, but he escaped, and coming home the Knight perceving the Page to be bemired, and on foot, asked where his Horse was become: who answered that he was vanisched away: which when the Knight heard, he said, Of a truth this is Faustus his doing, so he left him no man as he did before at the Court, only to make me a scorn and a laughing stock.

## CHAP. LIII.

How Doctor Faustus used Mephophilus to bring him seven of the fairest women he could find in all the Countrys he had travelled in the 20 year.

**W**hen Doctor Faustus called to mind that his time from day to day drew nigh, he began to live a swinish and Epicurish life:

of Doctor Faustus.

wherefore he commanded his Spirit Mephostophilis to bring him seven of the fairest women that he had seen in all the times of his travel; which being brought, first to one, then another, he lay with them all, insomuch that he liked them so well, that he continued with them in all manner of love, and made them to travel with him all his journeys; these women were 2 Netherland, 1 Hungarian, 1 Scottish, 2 Wallon, 1 Franklander: and with these sweet personages he continued long, yea even at his last End.

CHAP. LIV.

How Doctor Faustus found a mass of money, when he had consumed 22 of his years.

**T**O the end that the Devil would make Faustus his only heir, he shewed unto him where he should go, and find a mighty huge mass of money, and that he should have it in an old Chappel that was fallen down, half a mile distance from Wittenburg: there he had him to digg and he should find it, the which he did: and having digged reasonable deep, he saw a mighty huge Serpent, the which lay on the treasure it self: the treasure it self lay like a huge light burning: but Doctor Faustus charmed the Serpent, that he crept into a hole, and when he digged deeper to get up the treasure, he found nothing but coles of fire: there he also saw and heard many that were tormented, yet notwithstanding he brought away the coles, and when he was come home it was all turned into silver and gold, and after his death it was found by his servant, the which was almost about estimation a 1000 Gilbers.

CHAP. LV.

How Doctor Faustus made the spirit of fair Helena of Greece his own Paramour and Bed-fellow, in his 23 year.

**T**O the end that this miserable Faustus might fill the lust of his flesh, and live in all manner of voluptuous pleasure, it came in his mind after he had slept his first sleep, and in the 23 year vase of his time that he had a great desire to lie with fair Helena of Greece, especially her who he had seen, and shewed unto the Students at Wittenburg: wherefore he called unto his Spirit Mephostophilis, commanding him to bring to him the fair Helena, which he also did: whereupon he fell in love with her, and made her his common concubine and Bed-fellow: for she was so beautiful and delightful a piece, that he could not be an hour

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from her, if he should therefore have suffered death, she had so stolen away his heart, and to his seeming, in time she was with child, whom Faustus named Justus Faustus. The Child told Dr. Faustus many things which were done in foreign Countries, but in the end when Faustus lost his life, the mother and the child banished away both together.

## CHAP. L VI.

How Doctor Faustus made his Will, in which he named his servant Wagner to be his heir.

**D**OCTOR Faustus was now in his 24 and last year, and he had a party striving to his servant, the which had Studied also at the University of Wittenburg: this youth was very well acquainted with his knaveries and sorceries, so that he was hated as well for his own knavery, as also for his Masters: for no man would give him entertainment into his service, because of his unhappiness, but Faustus. This Wagner was so well beloved of Faustus, that he used him as his Son, for so what he would his Master was always therewith contented. And then when the time drew nigh, that Faustus should end, he called unto him a Secretary, and certain Masters, the which were his friends, and often conversant with him, in whose presence he gave this Wagner his house and garder. Item, he gave him in ready money 16000 Gilder. Item, a Farm, Item, a gold chain, much plate, and other household stuff, that gave he to his servant, and the rest of his time he meant to spend in Inns and Students company, drinking and eating, with other jollity: and thus he finished his Will at that time.

## CHAP. L VII.

How Doctor Faustus fell in talk with his Servant touching his Testament, and the covenants thereof.

**N**OW when this will was made, Doctor Faustus called unto his servant, saying, I have thought upon thee in my Testament, for that thou hast been a trusty Servant unto me, and faithful, and hast not opened my secrets: and yet further (said he) Ask of me before I die what thou wilt, and I will give it unto thee. His servant rashly answered, I pray you let me have yourunning. To which Doctor Faustus answered, I have given thee all my booke, upon this condition, that thou wouldest not let them be common, but use them for thine owne pleasure, and study carefully in them: and dost thou also desire my cuuning? that thou mayst peradventure have, if you live: and peruse my books

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well. Further said Doctor Faustus, seeing that thou desirest of me this request, I will resolve thee: my Spirit Mephophilus: his time is out with me, and I have nought to command him, as touching the: yet I will help thee to another, if thou like well thereof. And within three days after, he called his Servant in to him, saying, art thou resolved, wouldest thou verily have a Spirit? Then tell me in what manner or form thou wouldest have him? To whom his servant answered, that he would have him in the form of an Ape: whereupon appeared presently a Spirit in to him in manner and form of an Ape, the which leaped about the house. Then said Faustus, see, there thou hast thy request, but yet he will not obey thee until I be dead: for when my Spirit Mephophilus shall fetch me away, then shall thy Spirit be bound unto thee, if thou agree: and thy Spirit shall thou name Aberecock, for so is he called: But all this upon a condition that you publish my cunning, and my merry conceit, with all that I have done (when I am dead) in an History, and if thou canst not remember all, the Spirit Aberecock will help thee: so shall the great acts that I have done be made manifest unto the world.

## CHAP. LVIII.

How Doctor Faustus having but one month of his appointed time to come, fell to mourning and sorrowing with himself for his devilish exercise.

**T**ime ran away with Faustus, as the hour-glass; for he had but one month to come of his 24 years, at the end whereof he had given himself to the Devil, body and soul, as is before specified. Here was the first token, for he was like a taken Murderer, or a thief, the which finding himself guilty in conscience, before the Judge have given sentence, fearing every hour to die; for he was grieved, and in wailing spent the time, went talking to himself, wringing of his hands, sobbing and sighing, his flesh fell away, and he was very lean; and kept himself close, neither could he abide to see or hear of his Mephophilus any more.

## CHAP. LIX.

How Doctor Faustus complained, that he should in his lusty time, and youthful years die so miserably.

**T**his sorrowful time drawing near, so troubled Doctor Faustus, that he began to write his mind, to the end he might peruse it often and not forget it, which was in manner as followeth.

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Ah Faustus, thou sorrowful and woful man, now must thou go to th  
dam<sup>r</sup>. ~~to~~ to awany in unquenchable fire, whereas thou mightest have ha  
the excell immort lity of thy soal, the which now thou hast lost : Ah gre  
understanding, and willful will, what leizeth upon thy lumbes, other than  
robbing of my lif<sup>e</sup> ? Bewail with me my sound and healthful body, and  
will, and soul : bewail with me my lenses, for you have had your part and  
pleasure as well as I. Oh envy and disdain, how have you crept both  
at once upon me, and now for your sakes I must suffer all these tor  
ments ? Ah whither is pity and mercy fled : Upon what occasion hath  
Heaven repayed me with this reward, by sufferance to suffer me to po  
rish ? Wherefore was I created a man ? The punishment, I see pre  
pared for me of my self, now must I suffer. Ah miserable wretch,  
there is nothing in this world to shew me comfort : then wo is me, what  
helpeth my wailing ?

### CHAP. LX.

Another complaint of Doctor Faustus.

O<sup>n</sup> your hisful and weary wretch ; Oh sorrowful soal of Faustus,  
now art thou in the number of the damned : for now must I wan  
ter inconsolable pain of death, yet far more lamentable than ever in  
any creature hath ever suffered. Ah sensless, willful, and desperate sorgh  
fulness ; Ah unseuen and unstable life : Oh blind and careless wretch,  
that hast so abused thy body, sense, and soul : Oh foolish pleasure, into  
what a weary labyrinth hast thou brought me, blinding my eyes in the  
clares<sup>r</sup> day : Ah weak heart : Ah troubled soul : where is become thy  
fountain to comfort thee : Oh desperate hope, now shall I never mor  
be thought upon. Oh care upon carelessness ; and sorrows on heaps : Ah  
grievous pains, that pierce my panting heart : who is there now that  
can deliver me : would God I knew where to hide, or into what place to  
creep or lie : Ah wo, wo is me : be where I wil, yet I am taken.  
Verewith you Faustus was sorrowfully troubled, that he could not speake  
his mind any further.

### CHAP. LXI.

How Doctor Faustus bewailed to think on Hell, and the miserable pains  
therin provided for him.

N<sup>o</sup> doth Faustus, damned wretch, how happy wert thou, if as an  
unreasonable beast, thou mightest die with a soul : so shouldest  
thou not feel any moze doubts : But now the Devil will take thee away  
both

both body and soule, and set thee in an unspeakable place of darkness  
 for although other souls have rest and peace, yet I poor damned wretch  
 must suffer all manner of filthy stench, paine, cold, hunger, thirst, heat,  
 freezing, burning, hissing, gnawing, and all the wrath and curse of God;  
 yea all the creatures that God hath created are enemies to me. And  
 now to late I remember that my Spirit Mephophilis did once tell  
 me, there was great difference amongst the damned, in the greater the  
 sin, the greater the torment: as the twigs of the tree make greater flames  
 than the trunk thereof, and yet the trunk continueth longer in burning;  
 even so the more that a man is rooted in sin, the greater is his punish-  
 ment. Oh thou perpetual damned wretch: how art thou thrown unto  
 the everlasting fiery Lake, that shall never be quenched: there must I  
 dwell in all manner of walling, sorrow, misery, paine, torment, grief,  
 howling, sighing, scibbling, running at the eyes, stinking at the nose,  
 gnawing of teeth, snare to the ears, horrour to the conscience and shaking  
 both of hand and foot. Oh that I could cry the Heavens upon my  
 shoulders, so that there were time at last to quit me of this everlasting  
 damnation: Oh what can deliver me out of the fearful tormenting flame,  
 the which I see prepared for me? Oh there is no help, nor any man can  
 deliver me, nor my walling of sins can help me, neither is there  
 rest for me to be sound day or night: Ah wo is me, for there is no  
 help for me, no shield, no defence, no comfort; Where is my help? knowes  
 ledge dare I not trust: and for a soul to Godwards that have I not, & if  
 I shame to speak unto him: if I do, n<sup>t</sup> answer shal be made me, but he  
 will hide his face from me, to the end that I should not beheld the faces  
 of the chosen. What mean I then to complain where I so hab<sup>e</sup>? for  
 I know no hope resteth in my groanings: I had desired it should be so,  
 and God hath said Amen to my misdoings; for now I must have shame  
 to comfort me in my calamities.

## CHAP. L XII.

Here followeth the miserable and lamentable end of Doctor Faustus by  
 the which all Christians may take an example, and warning.

**T**he full time of Doctor Faustus his 24 years being come, his Spirit  
 appeared unto him, giving him his writing again, and commanding  
 him to make preparation, for that the Devil would fetch him  
 against a certain time appointed. Doctor Faustus mourned and sighed  
 wonderfully, and never went to bed, nor slept a whit for sorrow. Wherefore  
 his Spirit appeared again; comforting him and saying, By Faustus

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Be not thou so cowardly minded; for although that thou lovest thy body, it is not long unto the day of judgment; and thou must die at the last, although thou live many thousand years: the Turks, the Jewes, and many an unchristian Emperor are in the same condemnation; therefore my Faustus, be of good courage, and be not disconsol'd, for the Devil hath promised that thou shalt not be in paines, as the rest of the damned are. This and such like comfort he gave him, for he told him false, and against the saying of the holy Scriptures. Yet Doctor Faustus, that had no other expectation but to pay his debt with his own skin, went (on the same day that his Spirit said the Devil would seach him) unto his true and dearest beloved brethren and companions, a Master and Batchelors of Art, and other Students more, the which did often visit him at his house in merriment; these he intreated, that they would walk into the Village called Rimlich, half a mile from Wittenburg, and that they would there take with him for their repast, a sumptuous banquet, the which they all agree'd unto; so they went together, and there held their Diana in a most sumptuous manner. Doctor Faustus with them, assembling was merry, but not from the heart: wherefore he requested them that they also take part of his rude Supper, the which they agreed unto, say (quoth he) I must tell you what is the Villainesse due: and when they slept (for drink was in their heads) then Doctor Faustus paid and discharged the shot, and bound the Students and Masters to go with him into another room, for he had many wonderfull matters to tell them, and when they were entered the room, as he requested, Doctor Faustus said unto them as hereafter followeth.

## CHAP. LXIII.

### An Oration of Doctor Faustus to the Students.

My trusty and well-beloved friends, the cause why I have abiding in this place, is this: For as much as you have known me these many years, what manner of life I have lived, practising all manner of conjurations and wicked exercises, the which I obtained through the help of the Devil, into whose Devilish fellowship they have brought me, the which use the art and practise, urged by the detestable provocation of my flesh, and my stiff-necked and rebellious will, with my filthy infernal thoughts, the which were ever before me, prickting me forward so earnestly, that I must perforce have the consent of the Devil to all my iniurie devices. And to the end I might the better bring my purpose to pass, to have the Devils aid and furtherance, which I never had wanted in my actions, I have promised unto him at the end and accompting of 24 years, both body and soul, to do therewith at his pleasure.

of Doctor Faustus.

sure ; and this day, this dismal day, the 24 years are fully expired : for  
night beginning, my hour-glass is at an end, the dread slaying where-  
or I carefully expect : for out of all doubt this night he will fetch me to  
whom I have given my self in recompence of his service, both body and  
soul, and twice constained writings with my proper blood. Now have I  
called you my well beloved Lords, Friends, and Brethren, and fel-  
lows, before that fatal hour, to take my friendly farewell, to the end that  
my departure may not hereafter be hidden from you, beseeching you here-  
with (courteous living Lords and Brethren) not to take in evil part any  
thing done by me, but with friendly commendations to salute all my  
friends & companions wheresoever; desiring both y and them if ever I have  
trespassed against your minds in any thing that yo i would heartily for-  
give me : and as for those lewd practices the which these full 24 years  
I have followed, you shall hereafter find them in writing : and I beseech  
you let this my lamentable end to the residue of your lives be a sufficient  
warning, that you have God always before your eys, praying unto him,  
that he will ever defend you from the temptation of the Devil, and all  
his false deceits, not falling altogether from God, as I wretched and un-  
godly damned creature have done ; having denied and despised Baptism, the  
Sacrament of Christ's body, God himself and heavenly pverys, and earth-  
ly men : yea, I have denied such a God, that desirerh not to have one  
left. Neither let the evil sould of wicked companions mislead you,  
as it hath done me : that earneſſly and often the Churc̄h: War and  
strife continually against the Devil, with a god and steadfast belieff in God  
and Jesus Christ, and use your vocation and holiness. Lastly, to knit  
up my troubled Oration, this is my friendly request, that you would go to  
rest and let nothing trouble you : also if you chance to hear any noise  
or rumbling about the house, be not therewit h afraid, for there shall  
no evill happen unto you : also I pray you rise not out of your beds :  
but above all things I intreat you, if you hereafter find my dead carcasse,  
convey it unto the earth, for I die both a god and a bad Christian ;  
though I know the Devil will have my body, and that would I willingly  
give him, so that he would leave my soul to quiet : Wherefore, I pray  
you, that you would deuote to bed, and so I wish you a quiet night, which  
unto me, notwithstanding, shall be horribile and fearefull.

This Oration, or Declaration, was made by Doctor Faustus, and that  
with a hearty and resolute mind, to the end he might not disconsolat  
them : but the Students minded greatly thererat, that he was so blind-  
ed, for hauey, conuincion and such foolish thrige, to give his body and  
soul unto the Devil, for they loved hi a littely, and never suspecced  
any such thing, before he had opened his mār̄t unto them : wherefore

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one of them said unto him, Ah wretched Faustus, what have you done to conceal this matter so long from us? We would by the help of good Divines, and the Grace of God, have brought you out of this net, and have torn you out of the long age and chains of Satan, whereas we see now it is too late, to yesterne beth of your body & soul: Doctor Faustus answered, I durst never do it, although I often minded to settle my self to godly people to desire counsel and help: and once my old neighbour counsell'd me, that I should follow his Learning, and leave all my Conjurations: Yet when I was minded to amend, and to follow that good counsel, then came the Devil and would have had me away, as this night he is like to do, and said, so soon as I turned again to God, he would dispatch me altogether: Thus, even thus (good Gentlemen and dear friends) was I inthrall'd in that fanatical Bond, all good desires down-ed, all piety banish'd, all purposes of amendment utterly ex-tilled, by the tyrannous oppression of my deadly enemy. But when the Students heard his words, they gave him counsel to do nothing else but call upon God, desiring him, for the love of his sweet Son Jesus Christ his sake, to have mercy upon him: teaching him this form of prayer; O God be merciful unto me, poor and miserable sinner; and enter not into judgement with me, for no flesh is able to stand before thee, although O Lord I must leave my sinful body unto the Devil, being by him deluded, yet thou in mercy may preserve my soul.

This they repeated to him, yet he could take no hold: but even as Cain, he also said, that his sins were greater than God was able to forgive: for all his thought was on the wrangling, he meant he had made it too filthy in wrangling with his own blood. The Students and the other that were there, when they had prayed for him, they wept, and so went forth: but Faustus tarried in the hall: and when the Gentlemen were laid in bed, none of them could sleep, for that they attended to hear if they might be privy of his end: it hapned that between twelve and one a clock at midnight, there blew a mighty storm of wind against the house, as though it would have blown the foundation thereof out of its place. Whereupon the Students began to fear and go out of their beds, comforting one another, but they would not stir out of the Chamber, and the Host of the house ran out of doors, thinking the house would fall. The Students lay near unto the Hall wherein Doctor Faustus lay, and they heard a mighty noise and hissing, as if the Hall had been full of Snakes and Adders, with that the Hall door flew open, wherinto Doctor Faustus was, then he began to cry for help, scaring, Murther, Murther that it was forth with a half voice, hollowly: shortly after they hear him no more. But when it was day the Students, that had taken no rest that

night,

## of Doctor Faustus.

night, arose and went into the hall, in the which they left Doctor Faustus, where notwithstanding they found not Faustus, but all the Hall lay sprinkled with blood, the brains cleaving to the wall, for the Devil had beaten him from one wall against another: in one corner lay his eyes, in another his teeth, a fearful and pitiful sight to behold. Then began the Students to wail and weep for him, and sought for his body in many places: Lastly, they came into the yard, where they found his body lying on the Horsedung most monstrosely torn, and fearful to behold, for his head, and all his joints was dashed to pieces: The forenamed Students and Masters that were at his death, have obtained so much, that they buried him in the Village where he was so grievously tormented. After the which they turned to Wittenburg, and coming into the house of Faustus they found the servant of Faustus very sad, unto whom they opened all the matter, who took it exceeding heavily. There they found also this History of Doctor Faustus noted, and of him written, as is before declared, all save only his end, the which was after by the Students thereunto annexed: Farther, what his servant noted thereto was made in another Book. And you have heard he held by him in his life the Spirit of fair Helena, the which had by him one Son, the which he named Iustus Faustus: even the same day of his death they vanished away both Mother and Son. The house before was so dark, that scarce any body could abide thererin: the same night Doctor Faustus appeared unto his servant lively, & shewed unto him many secret things which he had done and hidden in his life time. Likewise there were certain which saw Doctor Faustus look out of the window by night, as they passed by the house.

And thus endeth the whole History of Doctor Faustus his conurbation, and other acts that he did in his life: out of which example every Christian may learn; but chiefly the stiff-necked, & high minded may thereby learn to fear God, and to be careful of their vocation, and to be at defiance with all devilish works, as God hath most precisely forbidden; to the end we should not invite the devil as a guest, nor give him place as that wicked Faustus hath done: for here we have a wicked example of his writing, promise, and end, that we may remember him that we go not astray; but take God always before our eyes, to call alone upon him, and to honour him all the days of our life, with heart and hearty prayer, and with all our strength and soul to gloriifie his holy Name, desirous the Devil and all his works, to the end we may remain with Christ in all endless joy, Amen, Amen: that wish I to every Christian heart, and Gods name be glorified, Amen.

**I**N the second part is declared what became of Doctor *Faustus* after his death : how he was amongst the infernal Spirits, and how he used to appear again upon the earth, and what strange things he did. Also very wonderful Apparitions of the infernal King and his Followers. Likewise the strange exploits of *Wagner* and his three Familiars. And are to be sold by *William Whitwood*, at the sign of the Bell in *Duck-Lane*.

